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# THE DOCTRINES OF THE Resurrection AND THE REWARD to COME,

Considered as

## The Grand Motives to an HOLY LIFE.

Discourſed of, from 1 *Cor. XV.* 58.

BY

The late Pious and Learned
*JOHN WORTHINGTON*, D.D.

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To the Honourable

Sir *PAUL WHICHCOT*

Knight and Baronet.

*SIR,*

I Am emboldened by the ſingular Vertues and other worthy Endowments I have been an Admirer of in You, to make choice of Yourſelf to be the Patron of the following Diſcourſe.

And

And the Law of Gratitude commands me likewise, to take this occasion of making a thankful Acknowledgment of the many Favours, which, as unworthy as I have been of them, I have received from you.

As to this Treatise and its Authour, Silence best becomes me, in regard of the near Relation I bear to him.

Onely

Onely this I would ſuggeſt, That ſince he had not prepared it for the Preſs, that Accuracy and Exactneſs ought not to be lookt for in it, which otherwiſe might be expected: But I doubt not, 'twill have the Approbation of all good men, as a Diſcourſe well adapted to the Promoting and Furtherance of true Piety.

And

And that it may be ſucceſsful to this beſt of Ends, is the Hearty Prayer of,

SIR,

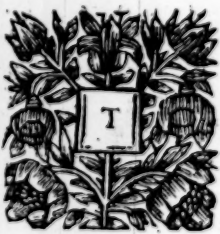
*Your moſt Obliged Kinſman*
*And Humble Servant,*

John Worthington.

# A DISCOURSE ON

## 1 Cor. XV. 58.

*Therefore, my beloved Brethren, be ye Stedfaſt, Unmoveable, always Abounding in the work of the Lord, foraſmuch as you know that your Labour is not in vain in the Lord.*



THESE words are a moſt juſt Inference from that great Fundamental Truth of another State, another Life after the Death of this Body, a reward and bleſſed Immortality after this preſent Life; which grand important Truth the Apoſtle doth aſſert, largely confirm, and illuſtrate

in this Chapter; and that in oppoſition to thoſe that denyed the Doctrine of the *Reſurrection*, or of *any other Life beſides this preſent Life*; as appeared by that wicked Speech of theirs, mentioned in *Verſ.* 32. *Let us Eat and Drink, for to Morrow we ſhall Die*; that is, Let us live in pleaſure, be merry and delight our Senſes, let us take our fill of the good things of this World; *for to Morrow we Die*, for within a little while we ſhall be taken out of this World, Death will come 'ere long and ſeize on us, and then there will be an end of us. This is at large and in very lively expreſſions deſcribed in the *Book of Wiſdom*, where wicked Men are brought in ſpeaking out the inward Atheiſm of their Hearts, *Chap.* 2. 6, 7, 8, 9. *Come on, let us enjoy the good things that are preſent, and let us ſpeedily* (or *earneſtly*, σπουδαίως) *uſe the Creatures like as in Youth. Let us fill our ſelves with coſtly Wine and Oyntments; and let no Flower of the Spring paſs by us. Let us Crown our ſelves with Roſe-buds before they be withered. Let none of us go without his part of our Voluptuouſneſs* (or *jollity*) *let us leave Tokens of our joyfulneſs in every place.* All this is a larger account of that, briefly expreſt by the Apoſtle, *Let us*

*Eat*

*Eat and Drink.* And as it follows, *for to Morrow we Die*; ſo upon the like conſideration do theſe in *Wiſd.* 2. encourage themſelves to a Senſual Life, *Verſ.* 1. *Our Life is ſhort*; Verſ. 5. *Our time is a very ſhaddow that paſſeth away; and after our end there is no returning.* And the like in *Verſ.* 2. 3, 4. But let the Senſual ones, thoſe that are Atheiſtically diſpoſed, talk at this rate, and rejoyce in their Youth; let them walk in the ways of their Hearts, and in the ſight of their Eyes; let them mock at the Righteous, and *account his Life Madneſs,* (*Wiſd.* 5. 4.) They ſhall one day know, That *verily there is a reward to the Righteous, and doubtleſs there is a God that judgeth in the Earth; The Righteous ſhall live for evermore, their reward is with the Lord, and the care of them is with the moſt High; they ſhall receive a Glorious Kingdom and a Beautiful Crown from the Lords Hand,* (*Wiſd.* 5. 15, 16.) or as the Apoſtle here, *their Labour is not* (ſhall not be) *in vain in the Lord.*

The Words may be eaſily reſolved into theſe Propoſitions.

1. *Chriſtians muſt be Stedfaſt, well-groun-*

*ded and rooted in the Faith, Established in the Truth.*

2. *Christians must be Unmoveable in the Profession of the Truth, particularly in the Profession of the Faith of the Resurrection and a Life to come.*

3. *Christians must always Abound in the work of the Lord.*

4. *Christians have good ground to be assured that their Labour shall not be in vain in the Lord.* They that abound most in God's work, in the Labours of Religion, may perswade themselves that they shall not lose their Reward, their Labour is not lost, is not fruitless; but shall certainly be rewarded.

In speaking to which Propositions, we shall not need to seek for Proof elsewhere then in the Text: For the following Proposition doth fully and pertinently prove the former, as thus. Christians must be *Stedfast*, for else they cannot be *Unmoveable*. Christians must be both *Stedfast* and *Unmoveable*, for else they will not, they cannot be *Abounding always in the work of the Lord*. Christians must *Abound in the work of the Lord*, for their *Labour will not be in vain in the Lord*.

PROPO-

## PROPOSITION I.

*Chriſtians muſt be Stedfaſt, well-grounded and rooted in the Faith, Eſtabliſhed in the Truth.*

*That the Soul be without knowledge, it is not good*, ſaith *Solomon*, *Prov.* 19 2. Here is a *Litotes*, not good, *i. e.* it is a ſad and miſerable condition. But in *Heb.* 13. 9. *It is a good thing that the Heart be eſtabliſhed with Grace*; that is, in the *Goſpel*, be grounded in the Truth of the Goſpel (which is frequently called χάρις, *Grace*, in the New Teſtament) in oppoſition to the *Moſaical Law*, which is here deſcribed by *Meats*, and in *Chap.* 9. 10. 'tis ſaid to ſtand only in *Meats and Drinks and diverſe Waſhings*, &c.

It is S. *Paul*'s advice to *Timothy*, *Hold faſt the form of ſound words which thou haſt heard of me*, 2 Tim. 1. 13. The word ὑποτύπωσις is a *ſhort form* or *draught*, a *ſummary*, no long and tedious buſineſs for the Memory, nor made up of many Nice and ſubtle Speculations: The main Subſtantials of Religion lie in a little room; they ſhould be delivered briefly, and in an eaſie and evident way; not

clog'd with obſcure and intricate Notions, with unneceſſary or doubtful Opinions; *ſound* or *wholeſome words* and Doctrine, and what that is, is plain in 1 *Tim.* 6. 3. where *wholeſome words*, and the *Doctrine which is according to Godlineſs* are the ſame: That Doctrine which is proper and powerful to beget and to encreaſe *a Godlike* diſpoſition and Life, this is *ſound Doctrine*, and it makes *ſound* and *healthful* Chriſtians: Being well digeſted, it makes *ſtrong Men in Chriſt*, it ſtrengthens the Heart, it makes the Soul lively and cheerful, able to Run a Race, the Race ſet before us, it mends the Conſtitution and Complexion of the Soul.

It was the commendation of the believers at *Rome*, that *ye obeyed from the Heart* τύπον διδαχῆς, *form of Doctrine delivered unto you*, or *unto which ye were delivered up*, εἰς ὃν παρεδόθητε, *Rom.* 6. 17.

It becomes Chriſtians to *be ready to give an Anſwer to him that asketh a Reaſon of* their *hope* and Faith which they profeſs, 1 *Pet.* 3. 15.

They ſhould be knowingly Religious, 1 Cor 14. 20. *Be not Children in underſtanding: howbeit in Malice*, τῇ κακίᾳ, *in wickedneſs, be ye Children* (as to innocency and harmleſneſs) *but in underſtanding be Men.* Reaſon,

Reaſon, *Chriſtians muſt be Stedfaſt, for elſe they cannot be Unmoveable.*

There can never be Erected and Reared up a firm and laſting Structure of Religion, except a good and ſure Foundation be firſt layd. In Building, that which requires the firſt and exacteſt care, is the Foundation and Groundwork; if that be not well ordered, the Builder Builds in vain, does as good as nothing. The *Fooliſh Man* that Built his Houſe *upon the Sand* (as it is *Matth.* 7. 26.) is ſaid to Build *without a Foundation*, (*Luk.* 6. 49.) the *Sand* was a fluid and uncertain bottom, nothing could be faſten'd to it, as good as no Foundation at all: And therefore it was no wonder that the Houſe Built upon the Sand *fell immediately*, (εὐθέως ἔπεσε, ſaith *Luke*) when the Rain, Floods and Winds beat upon the Houſe: As on the contrary, the Houſe which the *Wiſe Man* Built, was unmoveable, the Winds and Floods *could not ſhake it*, (ſaith *Luke*) becauſe it was well Built upon a ſure Foundation, *for it was Founded upon a Rock*, (ſay *Matthew* and *Luke*) he *Digged deep*, ſaith *Luke*, till he came to a Natural Mine of Stone, a *Rock*; and his

Structure was ſure and firm, it fell not, but held out, though it was aſſaulted by the *Rain*, and *Winds*, and *Floods*; by which Three Words, are meant all ſorts of difficulties and trials in this Life, that try the ſtrength and reality of our Chriſtian Profeſſion: *Rain* and *Hail* falls with violence upon the Roof and upper part: *Winds* try the ſides of the Houſe, the Walls: The *Floods*, and ruſhings of Water, Torrents and Land-floods, cauſed by the immoderate Rain, try the lower parts; (ſo that the Houſe was tryed every way, how ſure and firm it was) yet *it fell not*, but ſtood unſhaken and unmoveable, *for it was Founded upon a Rock.* The Houſe Built by the *fooliſh* Man, might to the Eye ſeem a fair and goodly Building, and as well Built as the other; the formal Chriſtian may make a fair ſhow, and his outward Profeſſion may have the *praiſe of Men* (as our Saviour ſpeaks of the vain glorious performance of ſeveral Duties in Religion, *Matth.* 6.) but when *Afflictions* and *Temptations* came, the difference between theſe Two Buildings (though when all was quiet and calm, they ſeem'd ſo like and equally exact) eaſily appeared: The *Wiſe* Builder's Houſe ſtood, his

Structure

Structure of Religion was firm and laſting: But the meer outward Profeſſion of the other, the *Fooliſh* Builder's Houſe, fell immediately when the Rain came, and the Winds blew, and the Floods beat vehemently upon it; *and great was the fall of it*; it made *a great ſhow* while it ſtood, and it made *as great a noiſe* when it fell: The fall was the more notorious, by how much the former Profeſſion was more ſpecious.

The ſame Truth [*That we muſt be Stedfaſt and well grounded in the Faith, elſe we cannot be Unmoveable*] may be Illuſtrated from another Similitude, in the Parable of the *Seed and Sower*. *Mark* 4. 16. we Read of ſome that receive the word, εὐθέως, *immediately*, and μετὰ χαρᾶς, *with gladneſs*: So *Herod* heard *John* Baptiſt *gladly*, ἡδέως, (nay, further) *and did many things*, *Mark* 6. 20. Some things he did, and not a ſmall ſome, yet he was but partial in Obedience; his *Herodias* he would not part with, his *peccata in delicijs*; in ſome leſs beloved Sins he would Reform. So they in *Ezek.* 33. 31, 32. heard with *gladneſs*.

But even theſe that with *gladneſs*, with ſome guſt and affection, receive the Word *immediately*, when *Affliction* or *Perſe-*

*Perſecution* ariſeth for the Word's ſake, *immediately* they are *offended.* Obſerve the double *immediately* here.

*They for a while believe,* (ſaith *Luke Chap.* 8. 13.) *and in time of Temptation fall away.*

What's the Reaſon of all? See it in Mark 4. 17. *They have no Root in themſelves, and ſo endure but for a time.* They were not rooted, grounded and ſetled in the Faith; and being not *Stedfaſt*, they could not be *Unmoveable.* There may be ſuch *Outward* Chriſtians as may receive the Word immediately with ſome kind of affection, yet ſuch ſudden flaſhes and motions and appearances of good affections are not to be truſted to; nor are they from thence to think highly of themſelves.

See an Example in *Luke* 4. When Chriſt was Preaching in a Synagogue at *Nazareth* (the place of his Education) *they all in the Synagogue did bear him Witneſs, and wondred at the Gracious Words which proceeded out of his Mouth,* Verſ. 22. and yet on a ſudden, preſently after, the ſame perſons, *all they in the Synagogue, were filled with wrath, and roſe up and thruſt Chriſt out of the City, and led him to the brow of the Hill, that they might caſt*

*caſt him Headlong*, Verſ. 29. Such an uncertain, ſlight and inconſiderable a thing is all that affection, that is begot by a ſlight, ſuperficial and formal knowledge.

Before I conclude this, I ſhall only add, That to be *unmoveable* or *unchangeable*, *fixed* and *ſetled*, is not ſimply and neceſſarily a praiſe-worthy quality and diſpoſition, but onely as the matter and object thereof is, as the things are wherein we are unmoveable. Gal. 4. 18. *It is good to be Zealouſly affected in all good things.* To turn from Errour to Truth, from Evil to Good, is Vertue and Praiſe; and an happy change. Whereas to perſiſt, to be ſtiff and unmoveable in an Opinion and Tenet, after ſtrong Reaſon to the contrary, and all becauſe it has been their Opinion and way, is a fault, and that no ſmall one; it argues a great ſelf-love, ſelf-ſeeking, and undue affection to their own praiſe or profit, and a greater regard to their Credit, then to Truth it ſelf.

Nor is it Vertue or Praiſe to be unmoveable as to all External indifferent things; for the Apoſtle *Paul* himſelf, for the promoting a greater good, was not ſo ſtrictly tyed up and confined in his own Spirit

Spirit to theſe leſſer things of an indifferent Nature, but he put himſelf into all ſhapes (yet ſo as to keep from what was ſinful) and *became* (as far as lawfully he might) *all things to all Men, that he might by all means ſave ſome*, and win them unto Goodneſs. It was not out of Ambition or Love to the World, but out of a ſerious regard to the good of others, and that he might be in a capacity, and have the fairer advantages to promote the Intereſt of Chriſtianity among *Jews* and *Gentiles*, that he denyed himſelf the uſe of his Chriſtian Liberty, and framed himſelf to the obſervance of certain *Moſaical* and *Jewiſh* Rites, as on the contrary he behaved himſelf otherwiſe among the *Gentiles*, 2 *Cor.* 9. 20.

## PROPOSITION II.

*Chriſtians muſt be unmoveable, particularly in the Profeſſion of the Faith of the Reſurrection, and a Life to come.*

BE

## *BE NOT MOVED,*

1. *By any hardſhips and troubles from the World.*

The Apoſtle that here exhorts Chriſtians to be *unmoveable*, was ſo himſelf; as he ſpeaks of himſelf, *Acts* 20. he knew that bonds and afflictions did abide and wait for him, *But none of theſe things move me* (ſaith he, *Verſ.* 24.) *Neither count I my life dear unto my ſelf; ſo that I might finiſh my Courſe with joy:* And having thus bravely quitted himſelf, he could ſay with Triumph a little before his Death, *I am now ready to be offered,* ἤδη σπένδομαι, *I am already poured out,* I am as it were Wine (for a *Libamen* or Drink-offering) poured out upon the Sacrifice; *The time of my departure is at hand; I have fought a good fight, I have finiſhed my Courſe, I have kept the Faith;* and therefore he had a Holy confidence, that God the *Righteous Judge* (as the Judge or Rewarder in the *Grecian* Games did adjudge the Crown or Prize which hung over the Goal to the Conqueror) would give to him the *Crown of Righteouſneſs*, as the reward for behaving himſelf well

well in his Chriſtian Combate, 2 *Tim.* 4. 6, 7, 8.

The ſame Apoſtle in *Rom.* 8. fortifies and encourages believers againſt afflictions and hardſhips upon this ſcore, that they ſhould reckon and make account, that *the Sufferings of this preſent time are not worthy to be compared with the Glory which ſhould be revealed*; bear no proportion with the Glory to come. For if ſufferings be laid in one Ballance, and the Glory or Reward in the other, the Glory will far outweigh them. For,

1. The ſufferings or afflictions are but *Momentary*, *for a Moment*, παραυτίκα, 2 *Cor.* 4. 17. and τὸ νῦν καιρῷ *of the time now*, of this τὸ νῦν but the Glory is Eternal, *an Eternal weight of Glory.* And *Verſ.* 18. *The things which are ſeen are Temporal*, or *Temporary*, πρόσκαιρα, *but the things which are not ſeen* (the things of the other World) *are Eternal.*

2. The ſufferings and difficulties here are but *light, our light affliction*; but the Reward to come is a *weight of Glory*, βάρος δόξης; and therefore it is far beyond, and beyond compare doth exceed, the ſufferings; yea *a far more exceeding*, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, *a ſuper ſuperlative*

*lative weight of Glory.* Such forms of Speech uſe not to be met with in other Authors (either Philoſophers, Poets or Orators) for they never had ſuch great things, ſuch high and excellent objects to think and ſpeak of, as the Holy and Heavenly Apoſtle, who had another perception of things Heavenly and Divine, and who was caught up into the *Third Heaven* or Paradice, and there heard words unſpeakable.

Nay further, The ſufferings and hardſhips which the better ſort of Men meet with in this World, ſhould rather fortifie in them the belief and hope of a Reſurrection and Glorious Reward, then any way abate it; for *Verily there is a Reward to the Righteous*: If *Lazarus* has evil things here, he ſhall have his *good things* hereafter, and infinitely better then thoſe good things which *Dives* had here, as the evil things *Lazarus* had here were nothing to the evil (thoſe worſe) things that *Dives* was to feel hereafter.

'Tis not poſſible that the better ſort of God's Creation, his beſt Servants, his friends and faithful ones, ſhould always be in a Calamitous condition; that there never ſhould be a difference between them that *fear God*, and them that *fear him*

*him not.* What? Shall it never be better with those that Love God, and whose serious care is to please him and obey him, who endeavour to be like him, purifying themselves as he is pure? Shall it never be better with them then commonly it is in the World, where they suffer for *Righteousness* sake?

Shall it never be worse with the wicked, who live in Enmity against God and Disobedience, who live after their own Lusts and own Will, who make no Conscience of their ways, but respect themselves wholly, their profit, pleasure, interest, *&c.* and love not God nor their Neighbour, but are onely lovers of themselves, not caring how they Rebel against God, and Oppress Men? Certainly it is easie to infer hence, *There is a God who will Judge the Earth,* and a time coming when it shall be well with the Righteous.

2. *Be not moved by the Allurements of the World, the Blandishments of this present Life, the Tentations of Pleasure or Profit, any Worldy or Fleshly Lusts whatsoever.*

The Glory and Lusters of the World, Honours and Greatness, the Pleasures of the

the Senſual Life, Softneſs and Eaſe, theſe and the like have a very bad influence upon the Minds and Hearts of Men, upon their apprehenſions and affections; they are apt to enfeeble and darken the Notions of a future State and Life.

*Proſperitas effæminat virtutem fidei*, ſaith *Tertullian*.

The *good Seed* of Truth (as alſo good Principles and Purpoſes) is ſtifled and made unfruitful by the *Thorns*, which in the Parable of *the Seed and Sower* are ſaid to be *the cares of this World*, *the deceitfulneſs of Riches*, and *the Luſts of other things*, Mark 4. 19. *Luke* adds, *the pleaſures of this Life*: Theſe Worldly and Fleſhly Luſts call Men off from what is Spiritual and the things above, faſten and nail them down to the Earth; unqualifie Men for either apprehending or reliſhing what is Heavenly and Spiritual.

Senſual Men that provide for the Fleſh to fulfil the Luſts thereof, are very untoward and unfit to frame an Idea (a right Notion) of what is Spiritual.

The more a Chriſtian lives *Godly*, *Soberly* and *Righteouſly* in this preſent World, the more eaſily will he appre-

hend the things of the World to come: To such a one the things which are Eternal and concern the Life to come, are more clear.

The more thou art purged from all inordinate desire to the things of this World, and the less Earthly and Sensual thou art; the better thou wilt conceive what is Heavenly, the better thou wilt apprehend the State of the Life to come.

The more thou art Spiritualiz'd, *Spiritually-minded* (and to be so *is Life*, *Rom.* 8.) the more thou livest a Life worthy of thy Soul, and art not enslaved to thy Body, to Sense, to this outward World; the more thou livest a Life of Purity, Temperance, Humility and Sobriety; the better thou wilt conceive of what is Spiritual and Immaterial, of Life and Immortality.

Immersion (or a being sunk) into the Body, Sensuality eagerly pursued (as if there were nothing higher, nothing better then what is common to Man and Beast) as also those more dry and seemingly cleaner sins, *viz.* Earthly-mindedness, Anxious cares and busie endeavours about geting and encreasing, and keeping much of the things of this outward World; a Spirit of Earthy self-seeking Policy,

Policy, an Ambitious Spirit after Glory and the Splendours of Titles and Places; theſe and the like make Men that they cannot Reliſh or Taſt (ſo neither clearly apprehend) what is Heavenly and Spiritual, they cannot receive the things of God. Such Senſual *Epicureans*, and alſo Worldlings, are great Strangers as to Heaven, ſo to any clear and full apprehenſions of what is Spiritual and Immortal. Of ſuch there is this account in *Wiſdom* 2. 21, 22. *Their own wickedneſs hath blinded them; as for the Myſteries of God they knew them not, nor diſcerned they a Reward for blameleſs Souls.*

Men muſt live better Lives, if they would know theſe things as they ought to know.

3. *Be not moved by the Apoſtacy and falling away of others.*

That ſome even in the Apoſtles times were moved and fell away from the Stedfaſt Belief and Profeſſion of this grand Fundamental Truth [*the Reſurrection and Life to come*] appears by ſome paſſages in S. *Paul*'s Epiſtles.

Three are mention'd by Name, *Hymenæus*, *Philetus* and *Alexander*, who as they

are ſaid *concerning Faith to have made Ship-wrack*, 1 Tim. 1. 19. and (in 2 Ep. 2. 18.) *to have Erred concerning the Truth*, particularly that great Truth and Article of *the Reſurrection* and *any future State or Life*, (for they ſaid, *that the Reſurrection is paſt already*) And thus as they, were far from being ἑδραῖοι and ἀμετακίνητοι, *Stedfaſt and Unmoveable*, ſo did they unſettle others and cauſe them to back-ſlide, *overthroning the Faith of ſome*, *Verſ.* 18. *For their words* (their *Speech* or *Diſcourſe*, ὁ λόγος αὐτῶν) *did Eat*, or ſpread, *as a Canker* or *Gangrene*, their wicked Principles did ſpread and corrupt many, *Verſ.* 17. and therefore the Apoſtle bids *Timothy* to *ſhun*, to look to and avoid them, *Verſ.* 16.

That which the Apoſtle did fear and warn the Chriſtians of in thoſe times, is ſtill very ſeaſonable; and it is ſtrange that many, who are otherwiſe ſhy and wary, are not aware of the Devils cunning and devices.

It is the great Policy of the Devil to amuſe the World with things of leſs moment and conſequence, and about theſe things to provoke the Zeal, enflame the Paſſions and Choller of Men, and heighten

ten differences about things either more obſcure, or leſs neceſſary, and that into ſuch heats, as if the whole Streſs of Religion or Salvation were to be laid upon ſuch or ſuch Notions and Opinions, as if the Kingdom and Honour of Chriſt and Glory of God were mainly concerned herein: And all this the Devil is ſo buſie at, that ſo ſome more dangerous principles might be more ſecretly and undiſcernably conveyed and ſpread amongſt Chriſtian Profeſſours; *viz.* ſuch principles as tend clearly to the advancing of his Kingdom of Sin, to the bringing in and cheriſhing of all ungodlineſs and unrighteouſneſs, to the eating out and conſuming of any good principle left in the Conſcience, which teſtifies for God; in a word ſuch as tend *to the corrupting of good Manners*, to the debauching of the World, ſuch as ſtrike at the Fundamentals of Religion and Chriſtian Life, (as *Gnoſticiſm*, *Sadducciſm*, *Atheiſm* do) that theſe may be more ſecretly conveyed and ſpread in the World.

Is it not matter of juſt wonder, That amidſt the many animoſities and eager contentions and bitter ſtrifes amongſt Chriſtians about the Externals or Extra-

eſſentials of Religion (for which they Un-ſaint and Un-chriſtian one another) that they are ſo little ſenſible of that *Gnoſticiſm*, that *Sadduciſm*, that *Atheiſm* that hath grown and ſpread in the Chriſtian World?

But to ſpeak more particularly, ſuch Doctrines and Notions as theſe, [*That the Soul is extinguiſhed and periſheth with the Body*; *That there is no other State or Being but in the World*; *That there is no Angel nor Spirit, no Immaterial or Spiritual Being, nothing but Body or Matter*; *That there is no Reſurrection, no Judgment to come, and therefore no Puniſhment or Reward hereafter* (which Doctrines are the *Leaven* of the *Sadducees* of old, and the modern *Sadducees*; Sowre and unwholeſome *Sadduciſm*) as alſo thoſe corrupt Doctrines, viz. *That nothing is intrinſecally good or evil*; *That Religion is onely a Politick device, a trick of Polititians to keep People in awe.*]

Theſe Doctrines and Opinions, as well as thoſe *that deny there is a God*, (as the *Atheiſts* do) or, if there be a God, *That he ſees no ſin in ſuch who conceit themſelves to be his People, to be nearly allyed to him* (as the *Gnoſticks* of old, and the *Ranters* of late) *That Men may be*

*fre*

*free to any thing*: Such Doctrines and Principles as theſe tend clearly to the advancing of the Kingdom of Sin and Satan, to the bringing in and cheriſhing of all ungodlineſs, *&c.*

And therefore there is good Reaſon for the Apoſtles advice, That every ſerious Chriſtian that minds the Salvation of his Soul, would take heed and *flee* ſuch, keep at a diſtance from Men of ſuch corrupt minds, and *beware of the Leaven of the Sadducees.* And if others go a Whoreing after ſuch Doctrines pleaſing to Fleſh and Blood, if others Apoſtatize and fall away from the Truth, yet (as S. *Peter* ſpeaks) *do ye beware leſt ye be led away with the Errour of the wicked, and fall from your own Stedfaſtneſs*, 2 Ep. 3. 17.

Reaſon. *Chriſtians muſt be Stedfaſt and Unmoveable in the Belief and Profeſſion of the Truth, thoſe great things of the Chriſtian Faith, the Reſurrection and Life to come; Becauſe elſe they cannot, they will not be always Abounding in the work of the Lord.*

Clear and ſtrong perſuaſions of *the Reſurrection of the Dead and of a future State*, are a Root and Principle full of ſap and life, and Holineſs is the kindly Fruit thereof. Whereas on the contrary, the denial of *the Reſurrection and Judgment to come*, is the principle of ſin and diſobedience, and opens the way to all manner of wickedneſs. They that baniſh out of their Minds all ſenſe of a future State, will (inſtead of *abounding in the work of the Lord*) abound in every evil work; all that being taken away which onely is able to lay a powerful reſtraint upon the unbridled Luſts of Men.

And here I may Appeal to the experience and obſervation of diſcerning and ſerious perſons; Let it be conſidered and obſerved whether thoſe that can hardly imagine, or cannot conceive any thing but *Body*, *Fleſh* and *Matter*, thoſe that ſlight the Notion of *Spirit*, *Immaterial* and *Immortal Subſtance*; Whether the Commandments of God are not grievous, and Religion a burdenſome thing to them, whether it be not more deſireable to them, to be *Epicuri de grege porci*, to wallow in the Mire of ſenſuality, then to be of Chriſt's little Flock, to follow Chriſt in innocency and purity of Life and univerſal obedience;

dience; although perhaps ſome of the more cratty *Epicureans* may have ſome care to live inoffenſively, that ſo they may keep out of danger of the Laws, and keep up a Reputation in the World for their advantage, and they may abſtain from ſome ſins for their Bodies ſake, to keep themſelves in Life and health.

Both the Apoſtles *Peter* and *Jude*, and other Apoſtles (ſaith S. *Jude* in *Verſ.* 17.) did in their Epiſtles foretel, that *in the laſt times ſhould come Scoffers, walking after their own Luſts*, (2 Pet. 3. 3.) *after their ungodly Luſts* (ſo ſaith *Jude*, *Verſ.* 18.) And what the Apoſtles did fear and forewarn of, is come to paſs: Such *Mockers* as theſe are even to this Day to be found, and where Chriſtianity is Profeſt: But obſerve the Character of theſe Men, they are ſuch as have a mind to *walk after their own ungodly Luſts*, ſuch as would not be reſtrain'd from the forbidden Fruit, ſuch as would gratifie their ſelf-will, and would live as they liſt; to theſe Men, the Doctrine of *the Reſurrection and Judgment to come*, is very unpleaſing; and therefore they *Scoff* at it and

and oppoſe it withal their might.

But as we are to *ſhun them, their Principles and their Practices*, ſo let it be our care to *ſhun the giving any occaſion or advantage to them.* For know that Men may condemn *Atheiſm* and *Sadduciſm* in words, and yet by their Lives and Converſations give great advantage and countenance thereto: Both *Atheiſm* and *Sadduciſm* may ſteal nouriſhment and advantage from the Lives and Practices of thoſe who ſeem to be far removed from them.

As for *Atheiſm*; the Miſ-repreſenting God and charging him fooliſhly, the attributing to God what is unworthy of God, what is moſt unlike God, and that fair Idea of him repreſented in the Holy Scriptures; the attributing to him the very imperfections of Sinful Man: The Repreſenting him in ſuch a way as is not conſiſtent with his Infinite Goodneſs and Mercy, his Holineſs and his Juſtice. And again, Mens *Profeſſing that they know God, and yet denying him in their Works* (as the Apoſtle ſpeaks *Tit.* 1. 16.) their ſo living in the World, as if there were not in them any powerful and real ſenſe of God's all-

all-ſeeing and pure Eyes, nor of his Juſtice and Righteouſneſs: This is that which hath given too much advantage to the ſpreading and ſtrengthening of *Atheiſm*.

And for *Sadduciſm*, which ſlights the Notion of Spirits or Immaterial Beings, and denys the Exiſtence of Souls after their Separation from this Earthly Body, and diſ-believes the Doctrine of a future State, of Glory and a reward in Heaven, of Miſery and puniſhment in Hell. How are the Modern *Sadducees* and *Epicureans* the more hardned and confirmed in theſe their Notions, by conſidering that Men generally *mind Earthly things*, *their Belly is their God*, they mind and ſeriouſly take care for the things on Earth, and do but little reliſh and ſet their affections on things above. They ſee alſo that generally Men (who Profeſs to believe a future Reward and Puniſhment) ſeem not much to be ſenſible of any Danger to the Soul by Sin, nor much to be affected with the Helliſh Miſery that is threatned: For moſt Men are very ſecure, and manifeſt but little watchfulneſs over themſelves, and little

little care to break off from Sin, to ſubdue their Paſſions, to mortifie their Luſts and inordinate Affections: All which may ſeem to argue that they do not heartily Believe what they Profeſs, and that they have no ſuch thoughts of the danger of Sin hereafter, as Men have of the danger to their Life by drinking a Cup of deadly Poyſon.

Nor do they ſeem to be much Senſible of the future Reward and Felicities of Heaven, the happineſs of another State: For they are generally unwilling to leave this preſent World, and it is very unpleaſing to them to think that they muſt Die. They do not ſeem to account Heaven their home and Country, and themſelves to be but *Pilgrims* and *Strangers* in this World: Their hopes of ſuch a Glorious State do not ſeem ſo much to enraviſh and ſtrongly affect their Spirits as the hopes of ſome outward accommodation or enjoyment would do, which would tickle, and overjoy them and tranſport them to exceſs, when poſſeſt: And the hope of obtaining theſe outward things does engage them to far greater endea-

endeavours then the hopes and expectations of Heaven, and the Reward to come, do uſually put Men upon; which indeed are but ſlight, and formal, and very cold, if compared with the other, and far from a worthy ſeeking of *the Kingdom of Heaven*, and as becomes thoſe that believe there is a Glorious Reward there to all Eternity.

Thou therefore that ſayſt there is a God, doſt thou in *works deny him?* Doſt thou live *without God in the World?* Doſt thou Miſ-repreſent him, and ſo report of him as to make him like to ſinful Men? Or ſhort of Men in thoſe things wherein he requires they ſhould imitate him?

Thou that ſayſt there is a Reſurrection and Life to come, a Reward and Puniſhment, Heaven and Hell: Doſt thou ſo live as one that looks after no other Portion, Conſolation and Reward then what is in this Life? Art thou ſwallowed up in the cares and ambitions of this World, haſting to be Rich and Great in the World? And art thou immerſt and ſunk in the pleaſures of this World, ſo as not to reliſh the things above?

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Be it therefore your care to make it appear by your Life and Spirit, your Converſation and Diſpoſition, that you are *Stedfaſt* and *Unmoveable* in theſe Fundamentals of Chriſtian Religion; that ſo living agreeably to theſe Truths, ye may be *the Children of the Reſurrection and counted worthy to obtain that World*, the World to come, *Luke* 20. 35.

Learn therefore to *Die* to this preſent World, as S. *Paul* was *Crucified to the World, and the World to him.* To die to this World here, to leave it in affection, makes the Phyſical Death, the going out of this World leſs ſtrange and leſs uneaſie. Count your ſelves to be but *as Pilgrims and Strangers here*, and therefore *as Pilgrims abſtain from Fleſhly Luſts which War againſt the Soul*, 1 Pet. 2. It is remarkably ſaid of *Abraham*, *Iſaac* and *Jacob* (who *confeſſed themſelves to be Strangers and Pilgrims on the Earth*, or the Land of *Canaan* (*Heb.* 11. 13.) and accordingly behaved themſelves in all Points as ſuch, *Sojourning in the Land of Promiſe as in a Strange Country* (Verſ. 9.) *that they that ſay ſuch things*

(*ſay*

(ſay and do, for it was not a meer Verbal Profeſſion) *they declare plainly* (or make it appear, ἐμφανίζουσιν) *that they ſeek a Country, even a better Country, that is, an Heavenly* (*Verſ.* 14. 16.) Accordingly do ye ſo live, be ſo affected, that ye may *plainly declare* and make it appear to others that ye *ſeek* and deſire *a better Country*, a better Inheritance, a better Portion at *the Reſurrection of the juſt*; and accordingly prepare for it.

Let not the word [*Heaven*] be in your Mouths onely, but let it be in your Hearts. Let us do the Will of God *on Earth as it is in Heaven*, and then we ſhall make it appear, that *the Kingdom of God is come*, is come into us.

But if thou art ſwallowed up in the cares and ambitions of this preſent World, making haſt to be Rich and Great, loving and ſeeking onely thine Eaſe and Pleaſure, and a Soft Life; if thou art either overjoy'd or over grieved at the abundance or want of Earthly things, as if thy *Hope*, thy Portion and Conſolation were in this *Life*; Doeſt thou live as becomes one that

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is *Stedfaſt and Unmoveable* in the belief of a better Life, *the Life to come?*

Nor do they think ſo worthily as they ought of that future Reward and Glory, that think it ſo eaſily attainable, as by a Death-bed Repentance.

Nor do they who would ſeem better, think ſo honourably of it, who from ſome Outward performances in Religion, or ſome partial obedience, would flatter themſelves that they are the Heirs of that Kingdom; whereas their diſpoſitions are wholly unſuiteable to that State, and unfit for converſe with *the Spirits of juſt Men made perfect.* Theſe make that Glorious Reward to come, all that great and rich Prize to be but a mean and cheap thing, who think they ſhall have it, and win the *Crown*, though they have not *overcome*, and though they do not earneſtly *ſtrive for the maſtery* over their Luſts and corruptions, and are not *temperate in all things*, nor *keep under their Body and bring it into ſubjection to the Law of their Mind.* Certainly it would argue more Humility in them, and more Wiſdom (as being the ſafeſt

courſe

courſe) to think more of Inward Preparations for that Heavenly State, that their Minds might be purified and wrought into a temper ſuiteable to it, that they might be made *meet for the Inheritance in Light*; then to flatter themſelves into an hope and conceit that ſuch great Glory and Happineſs ſhould be caſt upon them for ſome lip-labour in Religion, for outward Sanctimonious ſhows, for External performances, while in the mean time they ſo little mind that which is the due and neceſſary preparation of their Souls for ſuch enjoyments.

Although *this Reaſon* be ſufficient to perſwade Chriſtians to be *Stedfaſt and Unmoveable in the Belief and Profeſſion of this Truth*; Yet I ſhall here ſuperadd *four Reaſons*, the more to confirm it, and perſwade them.

1. *It is a main Fundamental Truth of the Goſpel, and indeed, one of the Firſt Principles of Religion.* Accordingly the Apoſtle ſpeaks in 1 *Cor.* 15. 3. *I have delivered to you firſt of all,* ἐν πρώτοις *principally*, or as that which

is to be counted amongſt the firſt and principle Articles of Chriſtianity.

*That God is a Rewarder of thoſe that ſeek him diligently*, is one of the *Firſt* things to be known and firmly embraced (*Heb.* 11.) without which belief all the motions in Religion will be very weak and ſlow.

But if *the Joy* be ſet before a Chriſtian, he will then *run with patience* and perſeverance *the Race that is ſet before him*, and *endure the Croſs* (as Chriſt did, *Hebr.* 12.) and *deſpiſe the ſhame*: As the Apoſtles *rejoyced that they were counted worthy to ſuffer ſhame for the Name of Chriſt*, Acts 5. 41. that is, *for Teaching and Preaching Jeſus Chriſt*, as it is in Verſ. 42. *for Teaching the People, and Preaching through Jeſus the Reſurrection from the Dead*, at which the *Sadducees* (being then in Power) *were grieved* (Acts 4. 2.) *and filled with indignation* or *envy*, Chap. 5. 17.

If there be a Prize to be received at the end of the Race; and this Prize *a Crown of Life and Glory, incorruptible, unfading* (1 Cor. 9. 25. 1 Pet. 1. 4.) not like thoſe corruptible and withering Crowns and Garlands made of

of Oaken leaves or Olive-branches, but this made of the leaves of *the Tree of Life* in the Paradiſe of God; there will then be wreſtling and ſtriving, and (the better to prepare and enable for the winning of it) *a being temperate in all things, a keeping under of the Body and bringing it into ſubjection*; as the Apoſtle tells the *Corinthians* who well knew the fitneſs of thoſe alluſions, the *Iſthmian* Games being Celebrated here, in that *Iſthmus* or Neck of Land on which *Corinth* was Built.

So great an Influence and Power hath the due conſideration of *the Recompence of Reward* to the raiſing and animating of a Chriſtian to the greateſt Atcheivements!

To conclude this particular, we may obſerve that the Author of the Epiſtle to the *Hebrews* (*Chap. 6. 1.*) in that ſhort Inſtitution conſiſting of Six Articles, which Chriſtians were firſt to be acquainted with, mentions theſe Two, *viz. The Reſurrection of the Dead*, and *Eternal Judgment*, when God the Righteous Judge of all the Earth ſhall diſpence Eternal Rewards (*undefiled Rewards*, as the

phrase is, *Wisdom.* 4. 2.) to those that Believe and Obey, and Eternal Punishments to every Soul that doth Evil *Tribulation and Anguish, Indignation and Wrath to them that obey not the Truth, but obey Unrighteousness*, Rom. 2.

It may be fit also to observe, That this Truth of *the Resurrection and a future State* is called *the Gospel*, 1 Cor. 15 1. and *the Truth*, and *the Faith*, in 1 Tim. 1. where it is said of *Hymenæus* and *Alexander*, who denyed the Doctrine of *the Resurrection and Life to come*, that περὶ τὴν πίστιν ἐναυάγησαν, *concerning the Faith, of* or *in the Faith, they have made Shipwrack*; and in 2 Ep. chap. 2. it's said of *Hymenæus* and *Philetus*, that *they have erred concerning the Truth*, (*the Faith* and *the Truth*, by way of Eminency) and in 1 *Tim.* 1. 20. they are said *to Blaspheme*; and therefore for these their Principles destructive to Religion, to all honesty and godliness, and to a good Conscience the great Apostle *delivered them up to Satan.*

One thing more we may observe, That the Doctrine of *the Resurrection* (as being a Truth of great Importance

and Influence in Chriſtianity) was from the firſt by Chriſt himſelf and his Apoſtles ſtrongly aſſerted and profeſt againſt the *Sadducees*, and againſt thoſe falſe Chriſtians that fell from this Truth: And the ſo early falling away and revolting from this Truth (one of the Truths of Chriſtianity which was ſo ſoon and firſt of all departed from) was an ill *Omen* and Prognoſtick of that wickedneſs which followed after. The Apoſtles (after Chriſt was Aſcended) took great care to preſerve and promote this Truth: And therefore when *Judas* was fallen from his Apoſtleſhip, and one was to be choſen into his room; What's the work he was to be choſen to? It is thus deſcribed in Acts 1. 22. — *Muſt one be Ordained to be with us a Witneſs of his* (that is, of Chriſt's) *Reſurrection*; and not onely of his, but of ours through him. S *Peter* and S. *John Preached through Jeſus the Reſurrection from the Dead*, Acts 4. 2. And both theſe are largely inſiſted upon (and no part of the Chriſtian Faith more largely elſewhere) in 1 Cor. 15. *If there be no Reſurrection of the Dead*, if we riſe not, *Chriſt is not Riſen*:

And if we Rise, Christ is Risen. *If Christ be not Risen, we are yet in our Sins*, Vers. 17. We may observe also that all the four Evangelists are very particular and full in the History of Christ's Resurrection, upon which ours doth depend.

2. *This great Truth and Doctrine of the Resurrection and Life to come (an hope more then in this Life) is worthy to be embraced, and that we should be Stedfast and Unmoveable in it, because it is a Truth and Doctrine of sweet and strong Consolation*, full of strengthening Joy, the most Soveraign Cordial and Restorative, when our Flesh and Heart may begin to fail through either inward or outward griefs.

And therefore not without great cause our Saviour Christ repeats this four times in one of his Sermons (John 6.) *I will raise him up at the last Day*, Vers. 39, 40, 44, 54. where it is repeated as being a Truth full of comfort and encouragement.

And further it is observable, That *the Resurrection*, with the Appendant Glory and Reward in the World to come, is called in Scripture more

then

then once *The Hope*. Acts 23. 6. ſaith S. *Paul*, *Of the Hope and Reſurrection of the Dead I am called in queſtion*: Which words [*of the hope*] as being no new, no other thing, are omitted in *Chap.* 24. 21. where that former Speech of his is mentioned again and refer'd to.

See this alſo in *Acts* 24. 15. and more fully in *Acts* 26. 6, 7. which will clear that in *Acts* 28. 20. *For the hope of Iſrael* (that is, for aſſerting the Reſurrection) *I am bound with this Chain.* And hence it is, that Chriſtians, *who believe that Jeſus died, and roſe again*, and that *thoſe who ſleep in Jeſus* (die in the Lord) *will God bring with him*; they are *not to ſorrow concerning them which are aſleep, as others which have no hope*, no ſuch knowledge and aſſurance of a Glorious *Reſurrection and Reward to come*; and therefore the Apoſtle having treated hereof, might well conclude, *Wherefore Comfort ye one another with theſe words*, 1 Theſ. chap. 4.

In *Titus* 2. 13. are mentioned together *the bleſſed hope and glorious appearance of our Saviour Jeſus Chriſt*, which they may look for with com-

fort who are wrought upon by the Grace of the Goſpel to *live Godly, Righteouſly and Soberly in this preſent World*, as it is in the foregoing words.

The Primitive Chriſtians thought it the moſt welcome Morning-Salutation, Κύριος ἀνέστη, *The Lord is riſen.*

Of *Mary Magdalene* and the other Women that had the firſt notice by an Angel of *Chriſt's Reſurrection*, it's ſaid, that *they went from the Sepulcher with great Joy* (Matth. 28.8.) to tell it to his Diſciples *as they Mourned and Wept*, (Mark. 16. 10.)

S. *Paul* did *Die dayly*, *Fought with Beaſts at Epheſus*, was *in Jeopardy every hour* (as he ſpeaks in 1 Cor. 15.) Now what did comfort and encourage him in all this? It was this, That *the dead ſhould riſe.*

But there is one famous Inſtance for the further Illuſtrating of this particular, which I may not omit; and it is, that of the *Seven Brethren* with their *Mother*, mentioned in 2 *Maccab. Chap.* 7. to which that paſſage in *Hebr.* 11. 35. doth clearly refer, where it is ſaid, *Others were tortured* (ἐτυμπανίσθησαν) *not accepting deliver-*

*ance,*

*ance, that they might obtain a better Reſurrection.* In the Story it is ſaid, that *they were Tormented with Scourges and Whips*, Verſe 1. Their Tortures are called *Extreme Tortures*, Verſ. 42. (as appears by the deſcription of ſome of them in *Verſ.* 3, 4, 5, 7, 10, 13.) and all this they ſuffered unto Death at the hands of *Antiochus Epiphanes* (that Monſter of Cruelty) becauſe they would not Tranſgreſs the Law in *eating Svines Fleſh*, *Verſ.* 1. They might have been delivered, if they had yielded to do it; Nay, *Antiochus exhorted* the Youngeſt Brother *with words*, and alſo *aſſured him with Oaths*, that if he would yield, *he would make him both a rich and an happy Man, and alſo take him for his friend, and truſt him with Affairs*, Verſ. 24. Now what was it that did make them *Stedfaſt and Unmoveable* unto the laſt, what was it that did comfort them in the midſt of all their bitter pains, what was it that did animate and fortifie them againſt all the either allurements or terrors which the King did try them with? It was clearly this, *The hope and belief of a Reſurrection to Everlaſting Life after the Death of the Body.*

*Body.* And this doth evidently appear by Six Paſſages in the Story.

The firſt is, *the Second Brother's* Speech to *Antiochus* (in Verſ. 9.) *Thou like a Fury takeſt us out of this preſent Life, but the King of the World ſhall raiſe us up, who have died for his Laws, unto Everlaſting Life.* And this he is ſaid to ſpeak, *when he was at the laſt gaſp.*

A ſecond Paſſage is that Speech of *the Third Brother* (in Verſ. 11.) who ſaid *Courageouſly*, *Theſe* (meaning the Members of his Body, his *Tongue* and his *Hands*, which he held forth *Manfully*, Verſ. 10.) *Theſe I had from Heaven, and for his Laws I deſpiſe them, and from him I hope to receive them again.*

A third Paſſage is *the Fourth Brother's* Speech, which is more full, (in *Verſ.* 14) *It is good, being put to Death by Men, to look for hope from God, to be raiſed up again: As for thee, thou ſhalt have no Reſurrection to Life.* And this will explain the Speech of the *Youngeſt*, which is,

The fourth Paſſage (in Verſ. 36.) *Our Brethren who now have ſuffered a ſhort pain, are dead under God's*

*God's Covenant of Everlaſting Life.*

A fifth Paſſage is the Speech of *the Mother, who was Marvellous above all, and worthy of Honourable Memory*; for being *filled with* γενναίῳ φρονήματι, *Courageous Spirits, ſhe exhorted every one of her Seven Sons, and ſtirring up her Womaniſh Thoughts with a Manly Stomach*, ſhe ſaid unto them (in Verſ. 23.) *Doubtleſs the Creatour of the World, will alſo of his own Mercy give you Breath and Life again, as you now regard not your own ſelves for his Laws ſake.*

A ſixth Paſſage is her Speech to her *Youngeſt* Son, who was moſt of all Tempted by *Antiochus* to accept deliverance, and it was this (in *Verſ.* 29.) *Fear not the Tormentour; but being Worthy of thy Brethren, take thy Death, that I may receive thee again with thy Brethren.* This is part of her Excellent Speeches to her Sons, and an Illuſtrious proof of her great Faith and Hope as to the Life to come; *For when ſhe ſaw her Seven Sons Slain within the ſpace of one Day,* εὐψυχῶς ἔφερε, *ſhe bare it with a good Courage, becauſe of the hope that ſhe had in the Lord*; as it is expreſt in *Verſ.* 20. and *laſt of*

*of all, after the Sons, the Mother Died*, Verſ. 41.

Thus we ſee by this admirable Inſtance how this Noble Mother and her Sons, rather then Tranſgreſs one Commandment of God, forbidding to Taſt Swines Fleſh, ſuffer'd the moſt Exquiſite Tortures with a Magnanimous Patience, *deſpiſed their Bodies*, (Verſ. 11.) *regarded not their own ſelves for his Laws ſake*, (Verſ. 23.) *offered up their Bodies and Lives for the Laws of their Fathers*, (Verſ. 37.) *loved not their Lives to Death* (as it is ſaid of the faithful in *Apocal.* 12.) *reproched*, or *diſdained*, *diſeſteemed*, *their Lives unto Death*, (חורף נפשו, as it is ſaid of *Zebulon* and *Napthali*, Judg. 5. 18.) or as it is in Hebr. 11. *would not accept of deliverance*, which was offered to them.

And that which enabled them thus *to chooſe rather to die glorioufly* was this, *That they might obtain a better Reſurrection*, a Reſurrection to Life, which *the Fourth Brother* plainly told *Antiochus* that he ſhould not have (*Chap.* 7. 14.) a Reſurrection far more acceptable to them then to be delivered from their preſent ſufferings, and

to

to have their Life prolonged and reſpited for a while upon Earth upon the terms offered, *to live a little time and a moment longer*, as the phraſe is *Chap.* 6. 25.

And the ſame Spirit of Faith hath no leſs ſhined out in the faithful Martyrs of Jeſus under the New Teſtament, who *loved not their Lives unto Death*, (Apocal. 12.) who did *bear in their Bodies the dying of the Lord Jeſus* (2 Cor. 4.) *in Wearineſs and Painfulneſs, in Watchings often, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs, in Stripes and Impriſonments*, (as S. *Paul* ſaith of himſelf, 2 *Cor.* 11.) and were faithful unto Death; not accepting of deliverance upon the terms of ſcattering a little Incenſe upon the Altar, or puting a little Incenſe into the Cenſors. And all this they ſuffer'd willingly, as being mindful of that of our Saviour's, *I will raiſe* thee *up at the laſt Day* (Jo. 6.) or that in Apocal. 2. 10. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Conſider therefore (O faithful Chriſtian) and often conſider the great

great encouragement and *ſtrong conſolation*, that it ſtored up in this Fundamental Doctrine of *the Reſurrection and Life to come*. If thy Body lie in a Dungeon, in cold Irons, and periſh here; Yet it ſhall be raiſed up and ſit upon a Throne. If it be loden with Chains; it ſhall hereafter put on Robes of Glory, and be Clothed with the Royal Apparel. What though thou be here (as Chriſt was) Crowned with Thorns, yet hereafter thou ſhalt have a better Crown then a Crown of Gold, then the Richeſt Crown that ever any King or Emperour did wear. What though wicked Men *Eat the Fleſh of* Gods *People*, as it is in *Micah*. 3. 3. yet their *Fleſh* doth *reſt in hope*, Pſal. 16.

To conclude this ſecond Particular, I might obſerve, That the Doctrine of *Chriſt's Reſurrection* (upon which ours doth depend) is full of the greateſt comfort and encouragement: For as he was *delivered* (to death) *for our Offences*, ſo he *roſe again for our Juſtification*, Rom. 4. 25. His Reſurrection did evidence his Death to be an acceptable Sacrifice to God, and availeable to the making of Atonement and Expiation

Expiation of our Sins. For had it been otherwiſe, had not Chriſt our Surety fully ſatisfied, had he not done and ſuffered all that God required at his hand to the making Atonement for our Sins; God would not have *looſed the Bands*, or *Cords of Death*, in raiſing him up again, but he ſhould have been *holden faſt* by Death (*Acts* 2. 24) and ſtill detain'd in the dark Priſon of the Grave; he had not been taken up into Heaven, and Seated at God's Right Hand: But his being raiſed from the Dead, and received up into Glory, and his Interceeding there in the Vertue of his Death, and preſenting his Sacrifice in the behalf of all who truly believe and repent, are evident proofs of the acceptableneſs of his Sacrifice, and that God was well pleaſed, and fully ſatisfied, and that Chriſt had fulfilled all that God required of him *to make Reconciliation for Iniquity* (Dan. 9.) The Apoſtle therefore in *Rom.* 1. 4. ſaith, that Chriſt was *declared* (or *demonſtrated*) *to be the Son of God, by the Reſurrection from the Dead.* And this (if duly conſider'd) makes much for comfort and *ſtrong conſolation* unto all ſincere Chriſtians:

Chriſtians: Hence that of the Apoſtle (in Rom. 8. 34) *Who is he that Condemneth? It is Chriſt that died, yea rather, that is Riſen again, who is even at the Right Hand of God, who alſo maketh Interceſſion for us.*

3. *This Doctrine of the Reſurrection and Life to come is ſuch as properly and powerfully tends to, and engages a Chriſtian to the greateſt Self-purification*, to all manner of Purity, inward and outward, in Soul and in Body, to *the cleanſing of himſelf from all filthineſs of Fleſh and Spirit*; which is *to perfect Holineſs in the fear of God*, 2 Cor. 7. 1. And becauſe it makes ſo much for the Advancement of Holineſs and Purity in Heart and Life, it is moſt worthy to be firmly *Believed* and *Profeſt*.

Accordingly its ſaid, in 1 John 3. 3. *He that hath this hope* (the hope of *ſeeing God as he is*, Verſ. 2.) *purifies himſelf even as he is pure:* He endeavours after the greateſt *Self-purification*, as knowing that onely *the pure in Heart ſhall ſee God*, who is Purity it ſelf, *Holy, Holy, Holy*, as it is thrice repeated in *Apocal.* 4. 8. but in ſome Greek Copies Nine times. Theſe two

are

are therefore joyned together [*we ſhall be like him*, and *we ſhall ſee him as he is.*] The Soul muſt firſt become *like unto God* in Purity and Holineſs, before it is capable of *ſeeing God as he is*, of enjoying him and having any near and bliſsful Communion with him. The onely means *to behold the Face of God*, is to behold it *in Righteouſneſs*, and Purity, and Holineſs; and ſuch a Chriſtian ſhall be *ſatisfied*, when he *awakes* from the ſleep of Death, *with God's likeneſs*. It was to this purpoſe well obſerved by *Plotinus*, one of *Origen's* Schollars (in *Ennead.* 1. *lib.* 6.) γενέσθω πρῶτον θεοειδὴς πᾶς καὶ καλὸς, ἃ μέλει θεάσασθαι θεόν τε καὶ καλόν. *Let every one that would ſee God* (who is Holy, and Pure, and Good, the Original and Fountain of all Beauty, and Excellency, and Goodneſs, πρὸ γὰρ ἀρχὴν τὰ καλὰ) *make account firſt to become God-like*; his Soul muſt firſt be purified as ever he would hope to ſee and enjoy God.

And now as the Soul ſets it ſelf in good earneſt upon *Self-purification*, as that which is a neceſſary Preparation for the enjoyment of God; and as it proſpers in its ſincere and earneſt en-

deavours to purge and cleanse it self from all that within which is contrary unto God; by the same degrees and proportion, ἀναβιώσκεται, συλλέγεται, καὶ θείου πληροῦται τόνου. (as *Hierocles* towards the end of his Comment upon *Pythagoras* his Golden Verses, speaks of the great privileges of a Purified Soul) *it revives*, and becomes more lively, active and vivacious, *is more collected within it self, and is filled with Divine Strength and Power:* Now it is that the Locks of *Samson* are grown again (*Judg.* 16.) and the Strength which went and was gone from the Soul by its yielding to the Blandishments and Softnesses of the Sensual and Animal Life (that most dangerous and enveigling *Delilah*) is return'd again: Now it is that the Wings of the Soul grow again and better, πτεροφυα αρτη, and it moves more freely, being delivered from what did hitherto clog and stop πρὸς τὴν ἄνω πορειαν its Heavenly flight and Journey upwards.

There are some indeed (and they not a few) who seem to acknowledge this Belief and Hope of *the Resurrection and Life to come*, who yet do only reach

reach to a ſlight and ſuperficial Purity, in outward appearance, anſwerable to their ſlight and ſuperficial knowledge of this Grand and Important Truth, ſuch as was that knowledge of the *Phariſees*. *The Power of Sin within is* ſtronger and more operative then *the Form of Godlineſs without*; and be the Form never ſo Glorious to the Eyes of Men (as the *Phariſaick* Purity was very Specious and taking with the vulgar in our Saviour's time) yet there is little ſecurity, no confidence concerning ſuch Men, but that they will ſhamefully prejudice the Truth and the Religion Profeſſed by them: For they all this while under this diſguiſe do Cheriſh, and Foment, and make much of *diverſe Luſts and Pleaſures* (which they *ſerve*, *Titus* 3. 3.) and ſuch Sins as are moſt gainful: Theſe are uncrucified, alive and ſtrong, for they have all *Proviſion* made for them (*Rom.* 13. *ult.*) and are ready to break out when there are Tempting occaſions; and hereby *the Name of God is Blaſphemed* (1 *Tim.* 6. 1. *Rom.* 2. 24.) and by Chriſtians of this Temper is the Holy Doctrine of the Goſpel, *the*

*way of Truth*, *evil spoken of*, 2 Pet. 2.

But where there is *the Power of Godliness within*, there will also be *the Form of Godliness without*, and a better Form then that meer external Righteousness which the Spiritual *Pharisees* boast of, who would make a *fair shew in the Flesh*, as the Apostle speaks, *Galat. 6.* When Christians *have Purified their Souls in obeying the Truth through the Spirit*, (as S. *Peter* speaks in 1 *Ep. Chap.* 22.) there is no doubt but this inward Purity of the Soul will be emproved to the Purity of the Body, the Purity of outward conversation. There is the greatest security concerning their ordering the outward conversation aright, whose Hearts are Purified, and where there is a living Fountain and Principle of Holiness within: For as the Heart is, so will the words and actions be, *Matth.* 12. 35. It was therefore absolutely the best Counsel and the right Method for *Self-purification*, which our Saviour delivered, *Matth.* 23. 26. *Cleanse first that which is within, that the out-side may be clean also.* That the Streams be Pure and Chrystalline, it's necessary that

that the Spring and Well-head be clear. Purity in Heart is Purity in the Spring, Purity in Actions is Purity in the Streams.

God requires *Self-purification* as to both; *Clean Hands* and a *Pure Heart*, Pſal. 24. 4. The *Cleanſing of the Hands* and the *Purifying of the Heart*, Iſa. 4. 8. where the *Hands*, as being the moſt active parts of the Body, and the Inſtruments moſt uſed for action are put for all the Members of the Body, and denote all outward actions which are viſible to others, the outward viſible Courſe of Life and Converſation.

And as God requires both *the Inward* and *Outward Purity*, and the Doctrine of *the Reſurrection* obliges a Chriſtian to *the Inward*, ſo likewiſe to *the Outward*, that of the Body: He that longs and waites for *the Redemption of the Body* (Rom. 8. 23.) he that hopes for a Glorious and *Spiritual Body*, believing that it ſhall be raiſed in Power to ſuch Purity and Glory, muſt needs infer from hence that it becomes him *to poſſeſs his Veſſel* (his Body) *in Sanctification and Honour*, and *not in the Luſt of Concupiſcence*,

or *Paſſion of Luſt*, πάθει ἐπιθυμίας, as the Greek hath it: That ſo the Body may be in a fit and capable condition of being raiſed to Eternal Life, an Incorruptible and Heavenly State. And therefore the Apoſtle *Paul* (in 1 Cor. 6.) where he hath many Arguments to perſwade to Chaſtity, and to diſcountenance Uncleanneſs, argues from Chriſts Reſurrection and from ours, Verſ. 14. *God hath raiſed up the Lord, and will alſo raiſe up us by his own Power.* As we believe and expect that God will raiſe up our Bodies, and that to an Incorruptible, Spiritual, Pure and Undefiled State, as he raiſed up the Body of Chriſt to ſuch a one, and ſo *we ſhall bear the Image of the Heavenly, the laſt Adam, the Lord from Heaven* (for *as is the Heavenly, ſuch are they alſo that are Heavenly*, 1 Cor. 15. They ſhall have ſuch a Body as Chriſt now hath) it becomes us to keep our Bodies Undefiled, and in a State of Purity here on Earth. And in *Verſ.* 15. *Know ye not, that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt, and make them the Members of an Harlot? God forbid.*

4. The fourth and laſt Argument to perſwade to a being *Steadfaſt and Unmoveable* in the belief of *the Reſurrection and Life to come*, is taken from *the excellent properties and effects of this Doctrine, ſo adequate to the ſeveral needs and exigencies of a Chriſtian here*, and furniſhing him with ſuch conſiderations as may be greatly helpful to him in the ſeveral Tryals and Exigencies he may meet with in this World. As particularly,

1. *This Doctrine, firmly and heartily entertain'd, begets in Holy Souls the greateſt Equanimity and Contentedneſs of Spirit, in oppoſition to the diſturbing and waſting Cares and Ambitions, which other Men have experience of.* For *the Lord is at hand*, and therefore *let your Moderation be known unto all Men*, Phil. 4.

*Your Moderation*,] in the largeſt and moſt comprehenſive Senſe of the word; *Moderation* as to the deſires and purſuits of Worldly things, the βιωτικὰ *things of this Life*, (1 Cor. 6.) or βίου τοῦ κόσμου (1 Jo. 3. 17.) *Worldly Goods*: For how Indecorous is it for that Chriſtian to be Anxious or Eager

about the getting and having much of this World, who looks and hopes for *the better and enduring Subſtance in Heaven*, (Heb. 10.) who expects Treaſures of Glory and Goodneſs, which Chriſt hath to beſtow on his faithful Servants; and theſe are not far off, *the Lord is at hand* to diſpenſe them; and 'ere long thou ſhalt *taſt and ſee how* good and *gracious the Lord is.*

*Moderation.*] as to the great things of this World; for how little and mean are theſe things to that Crown and Kingdom which the Righteous Judge will give? What are they, what is the Glory of this World and *the Glory of Men*, to *the Glory of God* (Jo. 12. 43.) the Reputation with God himſelf, *the Honour that cometh from God onely* (Jo. 5. 44.) that *Glory and Honour* with which God will reward *the patient Continuance in well doing?* Rom. 2.

2. *It begets a ſober Cheerfulneſs and Joy in them.* To ſuch it is ſaid, *Rejoyce in the Lord alway, and again I ſay Rejoyce*, Phil. 4. and this *Joy* is accompanied with the forementioned *Equanimity and Contentedneſs of Spirit*; for if our delights and ſatisfactions be

(as

(as they ſhould be) in God, he will give us what is beſt for us to have, either in kind what we deſire, or elſe that which he knows to be better, and is more fit for us to deſire and have. *Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thy Heart,* (Pſal. 37. 4.) Whereas if our delights be placed chiefly in other things which we deſire, its better we ſhould not have them; or if we have what we deſire, God may give it us in Judgment: As it is ſaid in *Pſal.* 77. 29. *He gave them their own deſire*; they were weary of *Manna*, and ſlighted it: They would have *Fleſh*; and for *Manna* he gave them *Quails*: But *while their Meat was in their Mouths, the Wrath of God came upon them,* &c.

But the ſober chearfulneſs and joy (we ſpeak of) ariſing from the belief of *the Reſurrection*, this together with a due Moderation and Equanimity, is a ſafe repaſt, and is greatly availeable to the health and well being even of the Body in this State, as the Doctrine of *the Reſurrection* aſſures of a better, an Heavenly and Spiritual Body hereafter.

3. *It*

3. *It ſecures us againſt the moſt winning and dangerous Tentations and Allurements of this preſent World*; as it did *Moſes* in *Pharaoh's* Court, who *when he was come to Years, refuſed to be call'd the Son of* Pharaoh's *Daughter, chooſing rather to ſuffer affliction with the People of God, then to enjoy the pleaſures of Sin for a ſeaſon*, &c. (Heb. 11.) The Inſtance is remarkable, and what is here ſaid of him, is fit to be a little more conſider'd.

*Moſes* when μέγας γενόμενος, *when he was grown big*, a grown Man (not a Novice, not a Child; nor when Old and Doting, not when Weak and Decrepit, and unfit to taſt the pleaſures of the Court, as Aged *Barzillai* ſpeaks of himſelf, 2 *Sam.* 19. 35. but) *Moſes* in his Ripe Years and ſetled Strength, being then *full Forty Years Old*, Acts 7. 27. This *Moſes refuſed to be called the Son of* Pharaoh's *Daughter*. *Thermutis* (that was her Name, as *Joſephus* relates) *Pharaoh's* onely Daughter, and much beloved of him, that ſaved his Life, and cauſed him to be Nurſed, and afterwards took care for his Ingenuous Education, in all the Wiſdom and

and Learning of the *Egyptians*, (*Philo Jud.* in his *de vitâ Moſis*, ſaith, ſhe was at great Charges in procuring Men from Forreign Parts to Inſtruct him.) She *took him for her Son* (Exod. 2. 10. Acts 7. 21.) Intending him to Inherit her Father's Kingdom: She that took him (when an Infant) out of this Ark of Bull-Ruſhes, where he was laid, would have ſet him in the Throne, Adopting him for her Son. But *he refuſed to be called her Son*, and conſequently to be the Heir of a Kingdom; he rejected the offer of a Throne and Kingdom, the hopes of the greateſt Dignity upon Earth; and choſe the Croſs rather then Crown; or if a Crown, he would rather have a Crown of Thorns then a Crown of Gold, he *choſe rather to ſuffer affliction with the People of God, then to enjoy the Pleaſures of Sin for a ſeaſon*, or (to render it more cloſely to the Greek) *to have the Temporary enjoyment of Sin*, πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν. He choſe rather to be in the Wilderneſs, then in the Court; yea in *that great and terrible Wilderneſs, wherein were Fiery Serpents and Scorpions, and drought, where there was no Water*, (as

(as it is deſcribed, *Deut.* 8. 15.) He choſe rather to endure the hardſhips of the Wilderneſs, then to enjoy the Delicacies and Pleaſures of the Court, to live there in all eaſe and ſoftneſs, to enjoy the Delights and Senſual ſatisfactions which Courts afford, to have Riches, and Honours, and Dignities, and the great things and outward Glory of this World, which others ſo much ſcramble for; to have theſe, and what he would (if *Egypt* could afford it) heaped upon him; all this would have flowed in upon him, if he would have been willing to be Adopted by *Pharaoh*'s Daughter for her Son. And beſides his own Perſonal Worth and Accompliſhments, the unordinary Amiableneſs of his Perſon, the Excellency of his Parts emproved by the beſt Education, the ſingular ſweetneſs of his Spirit (*Meek* and gentle *above all Men upon Earth*, Numb. 12. 3.) would have won and gain'd him all Love and Reſpects and Venerations, and the good Words and Applauſe of all; and made him more capable of gratifying and pleaſing himſelf, and emproving the advantages which the Court-life might

might afford. But for all this, *he choſe rather to ſuffer affliction with the People of God*, and as it follows in Verſ. 26. *He eſteemed the reproach of Chriſt* (for Chriſt is meant by the *Angel* that did *lead* them and *keep them in the way*, and brought them to *Canaan*) *greater Riches then the Treaſures in Egypt*, of which Wealth and Power he had been Poſſeſt, had he been content to go for the Son of *Pharaoh*'s Daughter.

But what was it that enabled him to do all this, to deny himſelf at ſuch a rate as this, that he was worthy to be famed for *the moſt Self-denying* Man (as he was for *the moſt Meek* Man) upon Earth? It was his *Faith*: Heb. 11. 24 *By Faith* Moſes *when he was come to Years, refuſed to be called the Son of* Pharaoh's *Daughter*. He did it not out of Sullenneſs, or in a Pet or Humour, but deliberately, and upon choice, and upon the beſt reaſon and ground, *the hope of the Reward to come*; and it was *Faith* that enabled him to Eye it.

This is the Account given in Verſ. 26. *For he had reſpect unto the Recompence of the Reward*, ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. The expectation of

of better Treaſures in Heaven, a better Crown then what *Thermutis* could have helpt him to, a better Kingdom then that in *Egypt*; the expectation of better pleaſures, and a more happy condition hereafter, infinitely above the Temporary delights of Sin, the pleaſures of Sin for a Seaſon, for a little while in this World, which if he had given up himſelf to, he had loſt thoſe purer and permanent pleaſures at Gods Right Hand; The belief of better things that he ſhould be Heir of, if he approved himſelf as a Son of God, then he could ever be Heir of in *Egypt*, if he were called the Son of *Pharaoh*'s Daughter; This was it which enabled him to do all this, and to ſuffer all the hardſhips and difficulties he met with, which were not few nor ſmall.

*Grotius* interprets (as the *Socinians* do) μισθαποδοσιαν to be the *Poſſeſſing of Canaan*, the Land Promiſed to their Fathers. But the word being uſed in the foregoing Chap. Verſ. 35. for *the Heavenly Reward*, where it follows what is ſaid in Verſ. 34. *A better and an enduring Subſtance* (or *being*) *in Heaven*, we may well here alſo un-

underſtand it in the ſame Senſe. But had it been onely an Earthly *Canaan* that *Moſes* had reſpect to, we may hence argue; If an Earthly Inheritance, which is uncertain, and ſhort (as our Life is) and not ſecured from troubles and croſſes, could thus far affect *Moſes*, and prevail with him to do and ſuffer all this, and ſecured him againſt the Tentations of the Court, and made him to chooſe Piety with afflictions, rather then Pleaſures accompanied with Sin; How much more ſhould the Heavenly Inheritance, *the Land of the Living* (as *Heaven* may be better call'd ſo then *Earth*, as being the Land and Country of the Living *to Eternity*) how much more ſhould *the upper Canaan* (of which it may be rather ſaid then of the *lower* and Earthly *Canaan*, Deut. 8. That it is *a Land wherein thou ſhalt Eat Bread without ſcarceneſs, thou ſhalt not lack any thing in it*) *a Land that floweth* with what is ſweeter and better then *Milk and Honey*; How much more ſhould it prevail with us to deny our ſelves, and to overcome the Temporary delights of Sin!

4. *This*

4. *This Doctrine of the Reſurrection and the Life to come, makes the Spirit of a Believer Impregnable, when aſſaulted with the greateſt difficulties and dangers from without.* It Arms and Fortifies him againſt the moſt threatning Terrours of the World, as well as againſt the moſt alluring Tentations; an inſtance and eminent proof whereof we have in the *Seven Brethren* and their *Mother* who ſuffer'd under *Antiochus*; of which we ſpake before.

5. *It enables Chriſtians to take patiently the Loſs of Friends, the Deceaſe of neareſt and deareſt Relations that die in the Lord, and ſleep in Jeſus:* As knowing that God will bring them again with Chriſt at the laſt Day; God will raiſe them out of their Graves, and they ſhall as ſoon be with Chriſt when he *Deſcends from Heaven with a Shout, with the Voice of the Archangel and the Trump of God*, as thoſe that are alive upon the Earth at his coming; who *ſhall not prevent them which are aſleep*; but *the Dead in Chriſt ſhall Riſe firſt*, and ſo all of them (both the newly raiſed Saints, and

and the then living who *ſhall be changed in a moment, in the twinkling of an Eye* (1 Cor. 15.) their Bodies being to be made Incorruptible and Immortal, and ſo qualified for Heaven, as well as the Bodies of them that were raiſed from the Dead) I ſay, all of them ſhall at once be *taken up in the Clouds, to meet the Lord in the Air*, to attend upon the Judge, the King of Glory; *and ſo ſhall they ever be with the Lord.* All this we have in 1 *Theſ.* 4. And are not theſe *words of comfort* in the caſe of Chriſtian Friends Deceaſed?

And it enables alſo *to take* patiently, yea, and *joyfully, the ſpoyling of their Goods*, the loſs of their Worldly Goods, their Eſtates and Poſſeſſions, as it is expreſly ſaid of the believing *Hebrews*, in *Chap.* 10. 34. Where alſo is mention'd that which enabled them to ſuch a joyous patience, for it immediately follows in the ſame Verſe, *knowing in your ſelves that you have in Heaven a better and more enduring Subſtance*, better Treaſures, and ſuch as cannot be taken away, none can ſpoile them of; and that for their loſſes and ſufferings here, they ſhall be Infinitely Rewarded and *Recompen-*

6. *It makes Believers more mindful of, and faithful to, the great ends of Life and Being in this World*; It melts them into softer Compassions to the Souls of others, and enlarges them into greater desires of and endeavours after the good of others every way; That they also may with them be *the Children of the Resurrection, and accounted worthy to obtain that World and the Resurrection from the Dead* (Luke 20. 35.) *and to stand before the Son of Man* (Chap. 31. 26.).

These are those *that love the appearing of Christ* (as it is in 2 *Tim.* 4.) and prepare for it, and they would fain have others also so minded, and therefore while they are in the World, they endeavour to do what good they can.

These long and *look for the Blessed Hope and Glorious Appearing of our Saviour Jesus Christ* (Tit. 2.) Then shall the shadows of this dark Life flee away; Then shall the Day break, and the Night be gone; Then will the Eyelids of that Morning begin to open, when they shall awake and see

ſee the Face of God in Righteouſneſs; The Morning to that calm and fair Day of Eternity (ἡμέραν αἰῶνος, 2 *Pet.* 3. *ult.*) the Day that ſhall have no Sun-ſet, no Evening; *the Day which the Lord hath made, we ſhall rejoyce and be glad in it,* (Pſal. 118.)

To theſe *Children of the Reſurrection* is that encouraging paſſage of Scripture in *Luke* 23. 28. where, after the mention of Chriſts coming in a Cloud with Power and great Glory, it is ſaid, and by Chriſt himſelf, *When theſe things come to paſs, then look up and lift up your Heads, for your Redemption draweth nigh.* The Phraſe is like to that in Rom. 8. 19. ἀποκαραδοκία τῆς κτίσεως, *Exerto capite facta expectatio Creaturæ*: Where the Apoſtle by a Pathetical Elegant *Proſopopeia* brings in the whole Creation *expecting*, looking and longing for, *with Head lifted up, the Manifeſtation*, and Verſ. 21. *the Glorious Liberty of the Sons of God*, and to be *delivered from the Bondage of Corruption and the being ſubject unto Vanity*, under which it *groaneth and travelleth with pain until now.* But the word in *Luke* reſpects rather the then becoming temper of the Mind

then any gesture of the Body, it imports the greatest longing and most joyous expectation: And therefore the Syriack attending to the Sense of the place, rather then to the letter, doth not unfitly render the Greek [ἀνακύψατε *Look up*] by אתלבבו *Be of goood Cheer, have a good Heart.* But this comfort is onely for *the Children of the Resurrection*, for *those that love the appearing of Christ* (as the Apostle Characterizes those Christians to whom *God the Righteous Judge will at that Day give the Crown of Righteousness:*) and such onely can *love the appearing of Christ*, his Illustrious appearing, his coming then with Power and great Glory, who have already endured and felt with patience the Day of his coming, and the Power of his Spiritual appearance within them, when he was not disturb'd, nor opposed in his *Refining* and Spiritual Work, *for he is like a Refiners Fire, and he shall Sit as a Refiner and Purifier of Silver*; as it is in *Mal.* 3.

## PROPOSITION III.

3. *Christians must always Abound*, or *Excel, in the Work of the Lord.*

The

The Greek word [περισσεύοντες] ſignifies not onely *to Abound*, but *to Excel*: So in 1 Cor. 14. 12. ἵνα περισσεύητε *that ye may Excel*; And Matth. 5. 47. ſaith Chriſt to his Diſciples, τί περισσὸν ποιεῖτε; *What Excellent*, or *what Singular, what Extraordinary thing doye?*

Both come much to one, Chriſtians muſt *Excel others*, or *Abound more then others*, and they muſt *Excel themſelves*, or *Abound more then themſelves, in the Work of the Lord.*

And what herein S. *Paul* exhorts others to, he himſelf practiſed; He *excelled others*, he *abounded more then others*, ſo he ſaith of himſelf in 1 Cor. 15. 10. περισσότερον αὐτῶν πάντων ἐκοπίασα, *I Laboured more abundantly then they all*, then the reſt of the Apoſtles; and in 2 Cor. 11. 23. ἐν κόποις περισσοτέρως, *in Labours more abundant*: Witneſs his Preaching *from* Jeruſalem *and round about even unto* Illyricum (*Rom.* 15. 19.) Three Hundred and Fifty *German* Miles (as *Paræus* upon the place obſerves) particularly, in *Arabia* (Gal. 1. 17.) at *Damaſcus* (Gal. 1. 17.) at *Antioch* (Acts 13. 1.) at *Seleucia* (Acts 13. 4.) in *Cyprus* (Acts 13. 4.)

in *Pamphilia* (Acts 13. 13.) in *Pisidia* (Acts 13. 14.) in *Lycaonia* (Acts 14. 6.) in *Cilicia* (Acts 15. 41.) in *Phrygia* (Acts 16. 6.) in *Galatia* (Acts 16. 6.) at *Troas* (Acts 16. 8.) at *Athens* (Acts 17. 15.) in *Achaia* (Acts 18. 1.) in *Macedonia* (Acts 16. 10.) besides other places, and those places especially *where Christ was not Named* (for to Preach here was his Holy *Ambition*, Rom. 15. 20. φιλοτιμούμενον) which made his labour the greater, which would have been far easier, if he had onely Preacht where others had laid the Foundation of Christian Knowledge.

And as he excell'd others, so he *excelled himself* also. So he saith of himself, Phil. 3. 3. *Forgetting those things which are behind* (not looking at that which was behind, to see how much of the Race I have passed, or how much others are behind me) *and reaching forth unto those things which are before* (ἐπεκτεινόμενος *stretching* as hard as I can to get to the end of the Race which is before me, and to overtake and out-run others) *I press towards the Mark*, or *Goal*, for the βραβεῖον *the Prize of the high calling of God in Christ Jesus*.

Thus

Thus we ſee what the bleſſed Apoſtle Taught, and what he Practiſed; and in Conformity to his Doctrine and his Example;

I. *Chriſtians muſt Excel themſelves, muſt Abound more then they have done, in the Work of the Lord*: Their *laſt Works* muſt be *more then the firſt*, as it is ſaid of the Church of *Thyatira*, in Revel. 2. 19. They muſt *not be weary in well-doing*, but go on and mend their pace, ſtill making a farther *Progreſs* in Religion, and *going on to perfection* (Heb. 6. 2.) And the nearer they are to the Goal, the end of their Race, the faſter they muſt Run.

Thus the ſame Apoſtle writing to the *Theſſalonians* (Chap. 4. 1.) doth *beſeech and exhort them by the Lord Jeſus, that as they had received* (had been taught) *how they ought to walk and to pleaſe God, ſo they would Abound more and more.*

And truly the more Excellent Chriſtians have a Spirit of great Ingenuity in them, For

1. They are Senſible of the much God hath done for them already. He *hath Bleſſed them with all Spiritual bleſſings in Chriſt*, Epheſ. 1. and Spiritual good things are the choiceſt of Bleſſings. And they judge themſelves leſs then the leaſt of Gods Mercies, as *Jacob* did, Gen. 32. 10. *I am leſs then all the Mercies, and then all the Truth, which thou haſt ſhewed unto thy Servant*, which the Chaldee Paraphraſt fitly renders, וזידן וכותי *My deſerts are leſs then all the Mercies, and all the Benefits which thou haſt done to thy Servant.*

2. They are Senſible of the much more he hath promiſed to do for them, and *is reſerved for them in Heaven* (1 Pet. 1. 4.) They have cauſe to ſay with *David* (Pſal. 31. 19.) *O how great is thy Goodneſs which thou haſt laid up for them that fear thee* : As they have cauſe alſo to reckon with S. *Paul*, that *the ſufferings of this preſent time*, all their labours and ſervices, *are not worthy to be compared with the Glory that ſhall be revealed.*

3. They

3. They are Senſible of the little they have done for God, what mean and poor returns they have made to God who hath dealt bountifully with them. None are more deeply ſenſible of their Omiſſions, none are more apt to judge themſelves *unprofitable Servants* (Luke 17.) then they that have done moſt, they that have *abounded* moſt *in the Work of the Lord.* It was the Speech of that Holy and Learned Biſhop, Biſhop *Uſher*, not long before his Death, *Lord forgive me my Omiſſions*: And yet he was a moſt Induſtrious and Diligent Labourer in God's Vineyard. Admirable is the humble Ingenuity of thoſe good and faithful Servants of God, who when Chriſt at the Day of Judgment before Angels and Men doth remember to their Honour what they had done for Him in their life-time, reply, *Lord when ſaw we thee an Hungred, and fed thee; or Thirſty, and gave thee drink; or a Stranger, and took thee in; or Naked, and clothed thee, or Sick, or in Priſon, and came unto thee?*

A Lover of God, who ſerves him not out of Mercenary regards, but from an Ingenuous Spirit, doth not ſcore up his Duties and keep an account of his Performances, does not Regiſter and then reckon how many good Offices he hath done for the Cauſe of God in the World, he keeps no Catalogue of his Services; and then ſits ſtill and applauds and pleaſes himſelf in what he hath done. But he *forgets the things which are behind*; he is as little elated as if he had done nothing; and therefore *preſſeth* hard forward, and *reacheth to the things that are before.*

Whereas on the contrary, Formal, meer Outward Chriſtians, being of a Phariſaick and Servile Spirit, they that are far from ſerving God *acceptably* (Heb. 12) they ſet an high value upon their Performances; and (like the ſhallow Streams which are moſt loud) they boaſt of their Outward Services, and pleaſe and pride themſelves in their often reflections upon what they have done; and they would alſo be applauded by others; *for all their Works they do, for to be ſeen of Men* (Matth. 23. 5.)

23. 5.) πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. The word [θεαθῆναι] uſed here (and in *Matth.* 6. 5.) is very proper and fit to expreſs *Hypocrites*, Stage-Players and Actors of a Part in Religion, and it imports ſuch *a ſeeing*, ſuch *a looking on* by Men, as in a *Theatre* or Stage, a looking on with Admiration and Applauſe: And to this purpoſe is that other word in Matth. 6. 2. δοξασθῶσιν, *that they may be Glorified*, or *Honoured of Men*; Yea, and of God too. And yet it is but ſome Outward Service, void of Inward Life, that they perform to God. But it is their All, it is All that they will part with; and they would have it valued at no mean rate; they have no ſmall opinion of their Lip-devotion, and the Bodily exerciſe of Religion; their Honouring God with their Lips, ſome good words, or ſome good works not proceeding from a right principle, nor directed to a right end: And hereby they think they do *demereri Deum*, and oblige Him for ever. And yet all is but an empty Shell which they bring, a Shell without a Kernel, a Cabinet without the Jewels. But ſuch is their high eſteem of it, that they

they are ready to take it ill, and to challenge God for not taking due notice of the Honour and Service they do him; and he is not, as they think, ſo ſenſible and regardful thereof as he ſhould be, when things go otherwiſe with them then they wiſh. The Inward Language of their Hearts is fully expreſt by *Iſa.* Chap. 58. 3. *Wherefore have we Faſted, ſay they, and thou ſeeſt not? Wherefore have we Afflicted our Soul, and thou takeſt no knowledge?* And yet this was but a meer Outward Humiliation, as it is expreſt in Verſ. 5. *The bowing down the Head as a Bul-Ruſh for a Day,* and *the ſpreading of Sackcloth and Aſhes under them.* But alas, what is the *hanging* or *bowing down the Head,* while the Heart is unbowed and unhumbled? And what is *Sackcloth and Aſhes,* whenas *Pride compaſſeth them as a Chain,* (Pſal. 73. 6.)?

Here then is the difference between thoſe that are Chriſtians *Outwardly,* and thoſe that are Chriſtians *Inwardly* (as the the Apoſtle ſpeaks of the *Jew (Rom. 2.)* The former make great account of their trifles, as if they were the moſt ſolid realities, and the moſt

precious

precious rarities: The other account themſelves, and their Beſt performances, their moſt ſubſtantial Services, to be as nothing before God; But though it becomes them to think thus humbly and meanly of themſelves, yet God who weighs the Spirits of Men and tryeth their Hearts, he hath an high eſteem of them; *God is not unrighteous to forget their Work and Labour of Love, which they have ſhewed toward his Name*, (Heb. 6. 10.) but he will remember them and their Performances, and an Honourable Commemoration ſhall be made of them at the Laſt Day, *Matth.* 25. 34.

4. As they are Senſible of the little they have done for God, and are grieved at their Omiſſions; ſo they are ſenſible of the little time they have to repair their neglects of thoſe fair advantages which they have had for doing good: They are apprehenſive of the Shortneſs and Uncertainty of their Life and continuance here; that their time is but Short here to Teſtifie their Love to God in their Love of others, and caring for their good, they have but a Short ſpace to Labour in; and it is but

but ſhort, (and as nothing to Eternity) if they be in the Morning of their Age, or in the Afternoon (and indeed ſuch ſerious Thoughts as theſe do more commonly poſſeſs thoſe that are in the Afternoon of their Life:) And therefore they rouſe up and excite themſelves to a greater diligence, Awake, awake, up and be doing, they ſay unto their Soul; Stir up the gift of God in thee, *be ſtrong in the Grace that is in Chriſt Jeſus*: And ſhow forth that Strength in a Power to do more, and to *endure* more *hardneſs*, as becomes *a good Souldier of Jeſus Chriſt*, (2 Tim. 2.)

*While it is Day*, while the light of Life ſhines, *thou muſt Work the Works of him that ſent thee*, the Works of God, the buſineſs of Religion muſt be heeded by thee; *For the Night cometh when no Man can Work*, (Jo. 9. 4.) the Sunſet of thy Life, the Night of Death approacheth, and then the ſeaſons and advantages for an active employing thy ſelf about the good of others, and Glorifying the Name of God in this World, will be over and paſt. And therefore, *becauſe there is no Work, nor deliberation, nor Wiſdom in*

*in the Grave whither thou art going; whatſoever thy hand findeth to do, do it with thy might,* (Eccleſ. 9. 19.) Love God ἐξ ὅλης τῆς ἰσχύος (a more Emphatical word then δυνάμις) *with all thy Strength, with all thy Mind, with all thy Heart, and with all thy Soul*; with whatſoever is in thee, and in thy Power; all thy faculties muſt be raiſed up to their beſt pitch: And the beſt expreſſion and proof of this Love is in ſerving the Will of God in thy Generation to the beſt of thy Skill and Abilities.

Live much in a Short time, *for the time paſt of our Life may ſuffice us to have wrought our own Will*; But *Chriſt hath ſuffered for us in the Fleſh, that we ſhould no longer Live the reſt of our time in the Fleſh, to the Luſts of Men*, (to the gratifying of thoſe Appetites which Men generally Indulge themſelves in) *but to the Will of God*, which is worthy to be obey'd and complyed with in all things by us. Let it be our wonder and our grief, that we were for ſo long a time (the ſhorteſt time is too long) Strangers to God and the ways of Religion, that we ſhould for any time live *without God in the World*, and

and be unacquainted with the Best of Services and Employments, which are the Services of Religion; That we should be *estranged from the Life of God*, which is the Noblest and Sweetest Life, a Life of the highest Excellency, and of the most satisfying Pleasure: And therefore being now restored to God, and having found him whom our Souls Love, and whom our Souls should ever have loved, him who loved us first, how should we cleave the more close to him, even *with full purpose of Heart*; How should we live wholly to his Will; and *Walk Worthy of him unto all pleasing, being fruitful in every good Work*; studying to know what will please him, what is *that good and acceptable and perfect Will of God*, and then to do it with all Alacrity and Faithfulness.

Live then much in a short time, *Redeem the time*, repair thy Omissions in some measure by Redoubling thy diligence. Let the Book of thy Life (the Book that must be opened at the Last Day) be full of Sense and worthy Matter; Let there be no void spaces and empty *lacunas* (Idle Words and an Idle Life are such) in it: Let every

Page

Page of it (every Day) be fill'd with what is Significant, Intelligible, Rational, and Worthy to be Tranſcribed and Copyed out by others. Live in an Exemplary way, and follow that beſt Exemplar, *the Holy Jeſus*, of whom S. *Peter* gives this ſhort Character, (in his Sermon to *Cornelius*, Acts 10.) διῆλθεν εὐεργετῶν, *He went about doing good.* Think thou haſt loſt a Day (as its ſaid of the Emperour *Titus Veſpaſian*) if thou haſt not done ſome good in it. Think thou haſt not lived, if thou haſt not lived to the Service of Religion: As that Courtier who retired from the Vanities of this World, and ſeriouſly applyed himſelf to the Services of Religion Seven Years before his Death, would have this Epitaph, *Hic jacet Septuagenarius qui ſeptem vixit annos.* Let that Speech of the Apoſtle (*Rom.* 12. 11.) be often in thy Thoughts, let it be Written in fair Letters upon thy Heart, *Not Slothful in buſineſs, Fervent in Spirit, Serving the Lord.*

We muſt not be *Slothful in Buſineſs*, τῇ σπουδῇ, as to diligence and induſtry in our Calling and what concerns us. *Whatſoever thy Hand findeth to do*, as

the occaſion ſhall offer it ſelf, and the thing ſhall require (ſo the phraſe is uſed in *Judg.* 9. 33. and 1 *Sam.* 10. 7.) *do it with thy Might*, do it as well as thou canſt: *As we have opportunity, let us do good unto all Men*, or *as we have Ability*, Gal. 6. But eſpecially *do not the Work of the Lord negligently* (Jer. 48) be not negligent and lazy in Religion; make that thy buſineſs, let it be thy ἔργον, make it not thy παέργον, as if the Work of the Lord were to be done onely by the by; be ſerious and in good earneſt in it, it is for the Life of thy Soul.

We muſt be *Fervent in Spirit*, τῷ πνεύματι ζέοντες (the like is ſaid of *Apollos*, Acts 18. 25.) *burning in Spirit*, not coldly affected towards God's Service and Honour, but with enflamed affections and earneſt endeavours ever following that which is good; this the Apoſtle calls in *Titus* 2. *Zealous of good Works*.

It follows, *Serving the Lord*, or *the Seaſon*, or *Opportunity* that is before us (for not a few Greek Copies inſtead of καιρῷ read καιρῶ, *the time* or *ſeaſon*) embracing and emproving all the advantages that preſent themſelves to us for

for procuring the good of others, and winning others, and doing Honour to God. And this indeed is a good *Time-ſerving*, free from the leaſt Self-ſeeking; and we ſerve *the Lord*, when we ſerve *the time* or *ſeaſon*, that is, lay hold on and improve the preſent opportunity, and every advantageous occaſion of doing good.

And indeed, the more excellent Chriſtians, ſuch as are more emproved in Grace and Spiritual Wiſdom, account themſelves more obliged to this *Abounding in the Work of the Lord*, from the conſideration of what the Apoſtle intimates in *Rom.* 13. 11. that *our Salvation is now nearer to us then when we believed*, when we were firſt called and converted to the Faith of Chriſt; we are now nearer to *the end*, or *reward* of our Faith, the Salvation of our Souls; we are nearer to the Goal and end of our Race, and conſequently nearer to the Prize of our high Calling in Chriſt Jeſus. This Life of Action draws nearer to its Period, and the Life of Reward is more near, the Kingdom of Heaven is at Hand; and therefore *knowing the time*, that this is the ſeaſon of loving

our Neighbour, of doing all the good we can to others, (of which the Apoſtle ſpeaks in the foregoing Verſe) *it is high time to awake out of Sleep*, to ſhake off all drowſineſs, to awake out of a Lazy Profeſſion, to be up and be doing: For we have not long to live in the World, and e're long we ſhall lay hold on Eternal Life, and receive the Reward far beyond all our Services, infinitely above all our Labours here.

And here it may not be unfit to take notice of a Three fold *Self-denyal*, full of Nobleneſs and Ingenuity, in the more Excellent Chriſtians.

1. Though they are Senſible of a Better State in the other World, of better Enjoyments, and Satisfactions more pure and permanent then in this preſent Life; and though they are full of comfortable hopes of their ſafe arrival and happy entertainment in that *World of Souls* (עולם הבשׂת as the *Jews* call it) when they ſhall be gathered to *the Spirits of Juſt Men made perfect*: Yet they are not unwilling, nay rather deſirous, to ſtay longer for their Reward, ſo that they may do more Service here, and Miniſter

fter to the good of others; they would Labour more in God's Vineyard, they would *Abound* more *in the Work of the Lord.* They are not over-haſty to receive their Wages, their *Penny* for Labouring in the *Vineyard.* They do not complain of their bearing the Burden and Heat of the Day. They are willing with *Jacob* to ſerve Seven other Years for *Rachel.* They are not impatient of the length of the way to *Canaan*, nor do they murmur that they are kept from taſting the Fruits thereof. They are not eager to enter upon the full pleaſures of the Heavenly *Jeruſalem.* They are content with ſome Cluſters of Grapes here, to Hearten and Strengthen them for their Work and Labour. They would not go to reſt, to their Beds too ſoon (ſo the Grave is called, Iſa. 57. 2. *He ſhall enter into Peace, they ſhall reſt in their Beds.*) They are deſirous to Work longer; and when they have Labour'd more, and finiſhed the work which they deſired to do for God, then they can better ſing with Old *Simeon*, Nunc dimittis, *Lord now letteſt thou thy Servant depart in Peace*: And *when they lie down, their*

*Sleep ſhall be ſweet unto them*, Prov. 3. 25.

And now for the verifying of all this that hath been ſaid, we have an evident proof in S. *Paul*, an Illuſtrious Example of this kind of Self-denyal, who though he was aſſured of a Better State after his Deceaſe, yet he was content to ſtay longer for his Reward, he was willing to be abſent from the Lord, to be out of Heaven, and to abide longer here; that he might do more Service in the World, and Miniſter to the good of others: He rather conſider'd what was more Needful for Others, then what would be more Gainful for Himſelf. This is plain out of *Philip.* 1. from *Verſ.* 21. to 25. The whole Paragraph is worthy to be opened and further explained. In *Verſ.* 21. he Profeſſeth,

*To me to Live, is Chriſt*] that is, If I Live, my Life ſhall be wholly ſpent in the Service of Chriſt, this is the main deſign and buſineſs of my Life; this is my choice, and I do not count it worth the while to Live in the World, Life is not valuable, but onely on this account, that I may bring Honour to Chriſt, and win Souls to the Goſpel. It follows,

*And*

*And to Die is gain*] that is, If I Die, I ſhall be a Gainer by it, Eternal Life and Happineſs being infinitely above all the enjoyments in this preſent Life; And if I Die a Martyr at *Rome* (where I am now *a Priſoner of the Lord*, Epheſ. 4. 1. a Priſoner for the Cauſe of Chriſt) if I Seal and Confirm the Truth of Chriſt by my Blood, the Service and Glory of Chriſt ſhall be advanced by my ſufferings, yea and my Death ſhall be more eminently gainful to me; this ſuffering and Martyrdom being rewarded with a further Acceſſion of Glory, and a more rich Encreaſe of Happineſs: So that I am reſolved, *that Chriſt ſhall be Magnified in my Body, whether it be by Life or by Death*, Ver. 20.

Verſ. 22. *But if I Live in the Fleſh, this is* καρπὸς ἔργου *the Fruit of my Labour*] Our Tranſlation makes the place obſcure, which otherwiſe is clear enough, if it be conſider'd that καρπὸς ἔργου is the ſame with *operæ pretium* (and ſeveral ſuch Latiniſms there are in the New Teſtament) and it ſignifies *worth the while, worth my labour*. And ſo the Senſe of this Verſe is this, If I continue in this Fleſhly Tabernacle, if I yet live in the

World, it is worth the while, it will not be altogether unprofitable to me, nor to others, becauſe thereby I may gain ſome to Chriſt; and as for you *Philippians* and other Chriſtians, I may be helpful to you and them, *for your* and their *furtherance and joy of Faith*, (Verſ. 25.)

It follows in the ſame Verſe, *Yet what I ſhall chooſe, I wot not*]: There are weighty and preſſing Reaſons on both ſides: ſo that I know not well whether I ſhould chooſe and deſire to Live or Die, if the choice of both were given me.

Verſ. 23. *For I am in a ſtreight betwixt two*] Here are two different deſires, each have their Reaſons to move; on the one ſide,

*Having a deſire to depart*] I have a great deſire *to return home.* For ſo the Greek word ſhould be render'd, rather then *to depart*; and the fitneſs of the Metaphor doth by the way ſuggeſt this to us, That this Life is a State of Baniſhment, or a Pilgrim-condition, a State of *abſence from God* (2 Cor. 5.) and from our Fathers Houſe, and that Heaven is the proper Country and Seat of Souls, it is their Home.

It

It follows, *and to be with Chriſt, which is far better*] Our Engliſh Tranſlation is not here ſo full, and leaves out a word; it is exactly thus, *for this is much better by far*, or *this is far better by a great deal*, πολλῷ γὰρ μᾶλλον κρεῖσσον.

And here by the way may be obſerved; That the Soul hath a Being and doth alſo act, and is capable of joy or pain, and ſenſible of the good or evil condition ſhe is in, after the Death of the Body; and that therefore ſhe doth not fall into a deep Sleep, and continue (as the Body doth) in a ſenſeleſs condition for many Hundreds, if not Thouſands, of Years, till the ſounding of the Shrill Trumpet of the Archangel at the great Day of Judgment: Otherwiſe it had not been *exceedingly much better* for S. *Paul* to depart this Life, but to have lived and continued in the Fleſh till the coming of that great Day; S. *Paul* had not been in a ſtrait between two, nor at a loſs whether to chooſe, but he would eaſily have preferr'd it as more deſireable to be awake and alive here to the Service of Chriſt, and to the endeavouring the good of others;

To

To act for God in the World, and to be ſenſible of that ſatisfaction, and to reap that joy and pleaſure which would follow (and did flow into his Soul) upon ſuch labouring and *abounding in the work of the Lord*, being plainly more eligible and a better State; And to fall aſleep, which is to be in a condition of doing nothing for Chriſt, and of being uncapable of that joy and pleaſure which accompanies the doing of good, being as plainly a worſe Eſtate. If to be with Chriſt, be to fall aſleep, to do nothing, to feel nothing, not to be ſenſible of his being there, it were better for him to be from Chriſt; and to be Miniſtring to the good of others in the World; conſidering alſo that it was ſo needful for the *Philippians* and others that he ſhould abide in the Fleſh: To live and to act, and to enjoy the comfort of ſuch acting being ſimply better, then for the Soul to Sleep, that is, to do nothing, to perceive nothing, which is all one for the time as if the Soul were really Dead, or did Sleep the Sleep of Death.

And whereas ſome (as *Grotius* and others) underſtand no more by this Phraſe

Phraſe [*To be with Chriſt*] then this, to be *in Chriſti cuſtodiâ quoad partem potiorem*, i. e. *animam*, to be received by Chriſt into ſafe cuſtody, to be committed to his truſt and keeping; I Anſwer,

*Firſt*, That ſo the Faithful were in this Life kept by him and by God, *Jo.* 17. 11, 12. and *Chap* 10. 28, 29. 1 *Pet.* 1. 5. φρουρουμένους, which implys a ſafe cuſtody, and *Chap.* 4. 19. which plainly is meant of this Life; and therefore if this be meant by *being with Chriſt*, they might be ſaid *to be with Chriſt* here, in this Senſe.

*Secondly*, That though the Souls of the faithful be after Death received into Chriſt's cuſtody and keeping, yet this doth not imply nor infer their falling into a ſenſeleſs, unactive, dead Sleep. In *Jo.* 12. 26. Chriſt promiſeth to every one that ſerves him and follows him, *where I am, there ſhall alſo my Servant be*; and afterwards, *him will my Father Honour*, that is reward, ſo the Greek word imports. So that *the being where Chriſt is* [or *the being with him*] and God's Rewarding, go together. When S. *Stephen* at his Death ſaid, *Lord Jeſus receive my Spirit*,

*Spirit*, this doth no more prove that his Spirit fell asleep, as soon as it was received by Christ into his custody, then that the Spirit or Soul of Christ was asleep for three Days, after his Death, immediately before which he said, *Father, into thy Hands I commend my Spirit*, Luke 23. 46.

*Thirdly*, I add, That this Phrase [*To be with Christ*] doth in the Style of the Scripture imply a State of Life and Sense; not a senseless Sleep, but such a State wherein the Faithful enjoy Christ, and perceive the good of being with him: As appears by comparing several passages of Scripture. Thus in *Jo.* 17. 24. It is joyned with their *beholding the Glory which God hath given him.* And it is made use of by Christ as an Argument to comfort his troubled Disciples, *Jo.* 14 3. and by the Apostle *Paul* to comfort Christians when grieved for the decease of friends, 1 *Thes.* 4. 17. Where, *to be for ever with the Lord*, that is with Christ, is more then to be taken into his custody, and is far from signifying *for ever to be asleep.* In all these places it signifies a State of Activity and Sense, and Perception, and a Perception

ception of that Joy and Happineſs, which being conſidered ſhould fortifie Chriſtians againſt all trouble and Sorrow. And ſo *to be with Chriſt*, is the ſame with *to live with Chriſt*, 2 Tim. 2. 11. and *to reign with Chriſt*, Verſ. 12.

And although their *being with Chriſt*, after they have received their *Spiritual* and *Heavenly Body* at the Reſurrection, doth ſignifie a greater degree of Happineſs and a fuller meaſure of Reward, of which they are now more capable by reaſon of their Spiritual Body: Yet their *being with Chriſt* in the intermediate ſpace, between their Death and the Reſurrection or laſt Judgment, is far from ſignifying nothing at all, no leſſer degree of Happineſs, no enjoyment of Chriſt, no comfortable and joyous Perception of their being with him, nothing but a being kept ſafe or kept in being, nothing but being in a Dead Sleep in his Arms.

But to return to the reſt of the Paragraph.

Verſ. 24. *Nevertheleſs*, or *but, to abide in the Fleſh is more needful for you*] Though it would be more advantageous

ous and gainful to me to Die, to go home and to be with Chriſt; Yet it is more for the advantage of you *Philippians*, and of others, that I ſhould live and continue longer in this World.

And thus we ſee how S. *Paul* was plainly divided between two deſires; the one of his own happineſs, in returning to his Father's Houſe and being with Chriſt; the other of his doing good to others; and he inclines at laſt rather to this latter: Upon this ſcore, of being in a capacity to do good to others, he is inclined to live; as appears by the following Verſe, where he expreſſeth his hope (which argued his deſire) that he ſhould *abide* and *continue* with them, live a while longer, for their *furtherance and joy of Faith*. He is willing to ſtay for his reward, he is content to be abſent from Chriſt, to have his more immediate and bliſsful enjoyment of him deſer'd, he is willing to be out of Heaven, that he may do the more good upon Earth; content to be leſs happy for the preſent, that he may be the more ſerviceable in the World. He would not ſo ſoon be at reſt

reſt from his labours; though his continuing in the World was likely to bring him more ſuffering and hardſhips: He was now at *Rome*, a Priſoner for Chriſt, and in the days of *Nero*, that *Lion* (as he calls him, 2 *Tim.* 4) and he never ſtir'd out of his hired Houſe there, but with a Souldier which held him faſt to him by an Iron Chain (of which he ſpeaks *Acts* 28.) and therefore it were far better for him, and eſpecially in theſe Circumſtances, to be with Chriſt, *the Lamb*, who is ſaid (in *Revel.* 7. 17.) *to feed* thoſe that are his, and *lead them unto Living Fountains of Water*, ſo that they ſhall *neither Hunger nor Thirſt any more*; Yet he is willing to ſtay at *Rome*, and to await the fury of *the Lion*, that Monſter of Raging Cruelty, *Nero*; before whom he was brought once at leaſt, and he was *delivered out of the Mouth of the Lion*, (2 Tim. 4. 17.) God *ſtood with him* and *ſtrengthened him*, when he ſtood at the Bar before the Emperour, and delivered him, and to this end (as it follows in that Verſe) *that by me the Preaching might be fully known, and that all the Gentiles might hear*

(might

(might receive the Goſpel) and there were even in *Cæſar's* Houſhold thoſe that received the Goſpel (*Phil.* 4.) Chriſt had a Flock near the Lions Den, a Church in *Nero's* Houſe. This was that which was moſt in S. *Paul's* Eye, for this he valued his deliverance, and the preſervation and continuance of his Life (as we obſerved before) And that according to his hope and confidence mention'd to the *Philippians*, of his coming again to them, he was delivered and reſtored at his firſt being at *Rome*, is proved by ſome Writers.

In a word, Though it were more for his eaſe to be freed from his *Chain* and his *Bonds in* (or *for*) *Chriſt*, which (he ſaith Phil. 1. 13.) *were manifeſt in* Cæſar's *Court*; as well as to be freed from the Bonds and Fetters wherewith his Soul was encompaſt, while it was in the Priſon of this Terreſtrial Body; Though it were more for his advantage to move in the free Air and ſpacious Regions of Immortality and Bliſs; Yet he chooſeth rather to wear theſe *Chains* and *Bonds*, and to wear this great Fetter of the Body, then to wear that Royal Apparel

parrel with which the King of Heaven will Inveſt thoſe whom he delights to Honour, and to partake of that *Glorious Liberty of the Children of God* in Heaven (that I may borrow that Phraſe in *Rom.* 8.) He chooſes rather to continue in the number of thoſe who *groan in this Earthly Tabernacle*, being burdened, then to Sing joyful Hallelujahs in the *Jeruſalem which is above and is free* (Gal. 4.) And it was his Love to the good of Souls, his Zeal for the being more Inſtrumental to the Service and Honour of Chriſt, that was a ſtronger Chain to hold him here: This was his great buſineſs while he was at *Rome* in Chains, *to Preach the Kingdom of God, and to Teach thoſe things which concern the Lord Jeſus Chriſt*, Acts 28. 31. He calls his *Philippians* (in Chap. 4.1.) *his Joy and Crown*; and that he might for ſome time longer abide in the Fleſh for their *furtherance* in Chriſtianity, he is willing to be without *the Crown of Life* reſerved for him in God's Kingdom.

And was not this a rare and remarkable peice of *Self-denyal* in him? And it will appear the more remark-

able, if we consider that S. *Paul* had been rapt up into *the Third Heaven*, he had been caught up into *Paradise*, and there had *heard unspeakable words, which it is not lawful*, or *possible*, [οὐκ ἐξὸν] *for a Man to utter*; and consequently he knew more of the Felicites and Glories of that Place and State.

2. A Second instance of the *Self-denyal* of the more excellent Christians is this. Though they are Sensible of the inward delights and sweetnesses which accompany a *Contemplative Life*, and are enjoy'd by a Soul withdrawing it self from the noise and cares of the World; Though they are sensible what an Heaven it is upon Earth to have more inward Communion with God, and in great stillness and quietness of Spirit to Contemplate the Divine Excellencies and Perfections, as also to Contemplate the Divine favours and kindnesses, which he hath already bestowed on them, with the much more that he reserves in Heaven, and designs there to bless them with; And though by such Contemplation of the Divine Excellencies

lencies and Favours, though by ſuch a ſeeing of God and taſting how good the Lord is, they are melted into Love, and raviſht into Holy Joys; And though in this deep ſilence of the Soul they hear the ſtill Voice of the Holy Spirit, the Comforter, ſpeaking Peace and Love unto them: Yet they are willing to abate of thoſe Spiritual Satisfactions and Delights in Communion with God (which are to them far better) that ſo they may beſtow themſelves upon Services and Labours for the good of Others (which are to thoſe others more needful.) They are willing to abate of the ſweetneſs of *Contemplation*, that they may apply themſelves more to *Action*; they account it the greateſt Charity to abound in the Works of the *Active* Life, and prefer the Advantages which thereby may come to Others, before the Contentments which might come to Themſelves by a Life more *Contemplative*.

When S *Peter* with the two other Diſciples ſaw Chriſt Transfigured on the Mount, together with *Moſes* and *Elias*, who appeared in Glory; he was ſo Tranſported and Enraviſhed with

this Glorious sight, (this Model of Heaven upon the Mount) that he said, *Lord, it is good for us to be here, let us make Three Tabernacles, one for thee, one for* Moses, *and one for* Elias: He wisht that he might always stay upon the Mount, and was loth to return to converse with those below; though in saying this, *he knew not what he said*, Luke 9.

But the more Excellent Christians though when they are retired and upon the Mount of *Contemplation*, they sometimes see Christ Transfigured before them, though they see him in his Glory and Beauty, and are Enravished hereby with Love and Delight, and could ever dwell on the Mount: Yet they do not talk of Building Tabernacles there; They are willing to Descend to those in the Valley, to converse with the meanest and lowest in order to their Spiritual good. And though they gain a more Divine Splendor by such *Contemplations*, and are raised up to more Spiritual Heights and Accomplishments (as *Moses* his Face did shine by being with God on the Mount) yet they are ready to put a Vail over their Face, and *to the Weak*

*they*

*they will become as Weak, that they may gain the Weak*; They are willing *to make themſelves Servants unto all, that they may gain the more*, as the great Apoſtle ſpeaks of himſelf in 1 *Cor.* 9. They conſider that they are not to pleaſe themſelves, but *to pleaſe their Neighbour* (every other) *for his good to Edification*, Rom. 15.

It's more pleaſing to God that, rather then ſpend moſt of thy time in ſilent affectionate *Contemplation* of him, thou ſhouldſt earneſtly apply thy ſelf to the Works and Labours of Love for the good of others; which are proper to the *Active* Life: And that thou ſhouldſt teſtifie and expreſs thy Love to him in Loving thy Brother who more needs the effects of thy Charity, then God doth thy affections and praiſes, and without loving of whom God doth not account that thou loveſt him, as we read in 1 *John* 4. where its alſo ſaid, *Verſ.* 16. That *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* And the more there is of this Hearty Good-will, and endeavours for the good of Others, the more of this enlarged Benignity and Love to

Mankind; the more is *the Love of God perfected in us*, Vers. 12. the more shall we have of Gods peculiar Presence, his *Shechinah* is in such Souls, he *dwells* in them, he *makes his abode* with them, and will *Manifest himself* unto them.

There is a Season for all things; The *Contemplative* Life is Beautiful in its Season, and so is the *Active* Life in its Season: And *Contemplation* should the more engage, and enable us to *Action*. The more we fix our Inward Eye upon the Divine Excellencies, the more we Adore and Love him, the more we consider his Goodness and Benignity towards all his Works, and in particular his Mercies to us; the fitter we are to speak of his Glory, and the more should our Love of God awaken and excite us to endeavour the Spiritual good of others, that they also may Adore and Admire, and Love, and Praise Him *who is Worthy to be Praised*.

There is great need of observing fit Seasons for Religious Retirement, and withdrawing thy self from the noise and busie cares of this World: But this is more or less to be used, according

ing as the State of thy Soul requires it, and as Chriſtian Prudence ſhall direct. Thou art not to dwell upon the Mount, this is but one part of thy Duty; it muſt be done, but there are other Duties which muſt not be left undone; which though not ſo ſweet to thee as the other, yet it concerns thee to mind them; and by minding them thou mayſt do more good in the World, and conſequently glorifie God more. Thou art not onely to conſider what is comfortable to thy ſelf, but what is profitable to others, to thy Family, to the Church or Common-wealth thou liveſt in.

It was a fault in the *Euchitæ* (a ſort of miſtaken and unskilful Chriſtians of Old) to account themſelves obliged to Pray without ceaſing: Whereas God would rather that they ſhould have been up and doing; and inſtead of being ſo much on their Knees, their *Feet* ſhould have been *Swift* to Charity, to procure the good of others, as its ſaid of the *Feet* of wicked Men, *they are Swift to ſhed Blood*, (Rom. 3.)

To conclude, The beſt Example for our direction in this kind is the

Life of Chriſt. He was for *the mixt Life*, the Life both *Contemplative* and *Active*. As S. *Peter* ſaid, *He went about doing good*, and his Life was full of action, full of the effects and proofs of his good Will towards Men, in doing good to their Souls and Bodies: So alſo at Seaſons which ſeemed moſt fit to him, he would ſend away the Multitudes, and withdraw himſelf from his Diſciples, and retire into *the Wilderneſs*, to Pray (*Luke* 5. 16.) or to *a Mountain*, Luke 6. 12. where it is ſaid *he continued all Night in Prayer to God*; And that the *Mount of Olives* was a place he made Uſe of for the Aſcending of his Heart in Prayer to God, as it was made choice of by him for the place whence he would Aſcend to Heaven, appears by *Luke* 21. 37. where it is ſaid, that *in the Day-time he was Teaching in the Temple, and at Night he went out and abode in the Mount of Olives.*

And thus much for the Second ſort of *Self-denyal*, which is a leſſer Self-denyal then the other, in that this Foretaſt of Heaven, this Heaven upon Earth, in Communion with God here, is leſs then the Enjoyment of God

God hereafter, then those larger tastes of *the River of Life*, *the River of Pleasures*, *the Fulness of Joy* in that greater Heaven above.

3. A Third instance of their *Self-denyal* is their disvaluing of their own Services and Labours (of which I spake before) and their looking up to God for the encrease and blessing. Though they are Θεῦ συνεργοὶ, *God's fellow Labourers*, (1 Cor. 3. 9.) yet they acknowledge with S. *Paul* (Vers. 7.) that *neither is he that Planteth any thing, neither is he that Watereth*: Nothing is to be attributed to either; but all the Praise is to be ascribed unto God. So far are they from the the Vanity of *Theudas*, who *boasted himself to be some body* (Acts 5. 36.) or of *Simon Magus*, who *gave out that himself was some great one* (Acts 8. 9.) But rather are they the followers of the Humility of S. *Paul*, who accounted himself *nothing*, though he was *in nothing behind the very Chiefest Apostles* (2 Cor. 12. 11) They desire that all the Praise may run in the right Channel, may go the right way, that is to God: As for themselves, they

they are nothing, and their Services are nothing in their eſteem. Inſtead of applauding themſelves in reflecting upon the much they have done, they rather complain of their little of the much they ſhould have done. To Conclude,

As a Chriſtian grows in Grace and advances in Religion, there is in him more of a Godly Sorrow, more of an Holy Shame and Ingenuous Bluſhing at his little.

II. As Chriſtians are to Excel themſelves, and Abound more and more; ſo *they are to Excel others, to Abound more then others in the Work of the Lord.* If others are coldly affected, yet they are to be a People *Zealous of good Works*: Elſe they will not Anſwer the full Intendment of Chriſt's Death and Sufferings, who *gave himſelf* for them, and *Redeemed* and *Purified* them to this end, as its ſaid, *Titus* 2.

Let then Chriſt ſee of the Travail of his Soul, the Fruit and deſired effect of his great Sorrows and Sufferings; let him ſee of the Travel of his Soul with joy and delight, and be ſatisfied,

ſatisfied, taking full content, and being highly pleaſed in ſeeing the fruit of all his labours and pains. Shall a dull and dead, lazy and liveleſs Profeſſion of Religion be all the fruit of Chriſts Sufferings? Will he be ſatisfied where he ſees no better fruit then this? Did Chriſt Sweat in the Garden, that we ſhould Freeze? Is there no Sap, no more Life in the Tree of the Croſs, then to put forth onely Leaves or Bloſſoms? Aſſuredly the due conſideration of *Chriſt Crucified*, is that which will make a Chriſtian *fruitful in Holineſs* and in every good Work.

Chriſtians muſt be τύποι, *Patterns of good Works*, Titus 2. and Examples, they muſt *ſhine as lights in the World*, (Phil. 2.) If *Others* are lazy, and content themſelves with doing a little; Yet *They* muſt be Exemplary in diligence, go early into the Vineyard, and work hard. They muſt do more then others, not onely more then *Publicans* and *Sinners*, but more then the ſeemingly-ſtrict *Scribes* and *Phariſees*, more then Formal Chriſtians; for they are Men *of another Spirit* (as God ſaid of *Caleb* and *Joſhua*, and muſt

muſt follow God fully. They have received from God other Helps and Advantages (Spiritual Light and Strength) God has made *all Grace to Abound* towards them; that ſo they may *Abound to every good Work*, 2 Cor. 9. They have other Hopes and Expectations, better grounded hopes of a Glorious Reward: They have received Mercies more peculiar then others: And therefore they ſhould do more then others, they ſhould not live as others; as they ſaid (Wiſdom 2. 15.) *His Life is not like other Mens, his ways are of another faſhion.*

Yea amongſt Real Chriſtians, one muſt ſtrive to Excel another; A good ſtrife this is (— ἀγαθὴ δ' ἔρις ἐστὶ βροτοῖσι) to provoke to Love and good works, not onely by words but deeds; to ſtrive who ſhall do moſt for God, who ſhall moſt Abound in His Work, Labour moſt in his Vineyard, who ſhall live Beſt. But then they that Abound and Excel others, muſt alſo Excel in Humility; So S. *Paul* in 2 *Cor.* 12. 11. and 1 *Cor.* 15. 10.

PRO-

## PROPOSITION IV.

*Chriſtians have good ground to aſſure themſelves, and to be perſwaded, that their Labour ſhall not be in Vain in the Lord.*

I. *They may be aſſured from the Revelation of the Goſpel*, whereby *Light and Immortality is brought to light* (2 Tim. 2. 10.) *Light and Immortality*, that is, Immortal Life, Eternal Bleſſedneſs both for Soul and Body, is now more clearly revealed and fully aſſured by the Goſpel.

S. *Paul* had Preached at *Corinth* the Chief City of *Achaia* for a longer ſpace of time then he uſed to do in other Cities, (for *he continued there a Year and Six Months*, Acts 18. 11.) and God encouraged him hereunto, notwithſtanding the many troubles and oppoſitions he met with from the *Jews*, who unanimouſly and *with one accord ſet themſelves againſt Paul*, (Verſ. 6. and 12.) God *ſpake* to him *by Night in a Viſion*, that he ſhould *not be afraid nor hold his peace*; for though ſome did oppoſe, yet (ſaith God)

God) *I have much People in this City*, (Verſ. 10.) and accordingly its ſaid (Verſ. 8. That *many of the* Corinthians *believed and were Baptized*, *yea* Criſpus, *the Chief Ruler of the Synagogue*, *believed on the Lord*, *with all his Houſe*. And in Obedience to this Heavenly Viſion, S. *Paul* did for a long time (a Year and an half) Preach the Goſpel to them of *Corinth* clearly, and freely, and with much affectionateneſs to them; his whole Heart was ſet wide open to them, they had a great place in his affections; This he means, when he tells them in 2 *Ep.* 6. 11. 12. *O ye* Corinthians, *our Mouth is opened to you*, *our Heart is enlarged*, *ye are not ſtraitned in us*.

And what was it that S. *Paul* took ſuch care to Preach amongſt them, and which he did *firſt of all deliver* unto them (1 Cor. 15. 3.)? It was this, *That Chriſt died for our ſins according to the Scriptures*, *and that he was Buried*, *and that he Roſe again the Third Day according to the Scriptures*: And this laſt-mentioned Article of *the Reſurrection of Chriſt* (on which Our Reſurrection doth depend, 1 *Theſ.* 4. 14.) he particularly enlargeth upon, proving

proving it from Eye-witneſſes, and they not onely ſome ſingle perſons, as *Cephas*, and *James*, but *above Five Hundred Brethren*, of whom *he was ſeen at once*; there were Five Hundred Chriſtians, and more, that at one and the ſame time ſaw him after his Reſurrection from the Dead; of whom although ſome were *fallen aſleep* or were dead, yet (ſaith he Verſ. 6.) *the greater part remain* (moſt of them are alive) *unto this preſent*, or (ἕως ἄρτι) *until now*, and therefore from ſome of them they might know and be ſatisfied about his Reſurrection, and that he who was Dead, was Alive again. Yea, they might aſſure themſelves of this from S. *Paul*'s own Teſtimony; who though he was no Diſciple, not a Chriſtian, nor an Apoſtle while Chriſt converſed upon Earth; yet he was afterwards at his Converſion an Eye-witneſs of Chriſts being alive again; *laſt of all* (ſaith he Verſ. 8.) *he was ſeen of me alſo*; and by this appearing of Chriſt from Heaven was S. *Paul* Converted: The remarkable Story we have recorded by S. *Luke* in Acts 9. where Chriſt in Glory

Glory and Power, with dread and awful Majeſty (for there was *Thunder*, φωνὴ Verſ. 3. and *Lightning* which flaſh'd and *ſhone about him*, Verſ. 2.) appeared to *Paul* who was ſtill *breathing out threatnings and Slaughters*, ἐμπνέων ἀπειλῆς καὶ φόνε, (*Ariſtophanes* in his Βατρ. hath a like Phraſe, πνέοντας δόρυ καὶ λόγχας) *Thander and Lightning* was in his Mouth; and Chriſt to meet him in his fury, appears in Dread to him, makes him *to tremble* (Verſ. 6.) *Strikes him down to the Earth* (Verſ. 4.) and turns this Raging *Lion*, this Ravening *Wolf*, into a Meek *Lamb*; *Lord*, ſaith he, *what wilt thou have me to do?* The Men that were with *Paul*, *ſaw no Man* (Verſ. 7.) not him that ſpake, but *Paul* ſaw him, and He declared himſelf who he was; *I am Jeſus whom thou Perſecuteſt*, Verſ. 5 And beſides this Teſtimony from his own ſeeing of Chriſt to be alive, he uſeth other Arguments in this 15. *Chap.* to the *Corinthians* to prove the *Reſurrection of Chriſt.*

But what is this to the *Reſurrection of Chriſtians*? Very much. For *Our* Reſurrection depends on *Chriſt*'s. If Chriſt

Chriſt be Riſen, then there is a Reſurrection from the Dead, *Verſ.* 13. 16. and then ſhall We alſo Riſe again. For we muſt know that Chriſt is become *the firſt Fruits of them that Slept* or were Dead. He is twice in this Chapter called *the Firſt fruits* (Verſ. 20. 23.) and Col. 1. 15. *The Firſt-born of every Creature*, or more fully in Verſ. 28. He is *the Head of the Body the Church, He is the Beginning, the Firſt-born from the Dead*, as he is alſo Styled *Apoc.* 1. 5. And theſe three Titles and peculiar Prerogatives of his (for *in all things he was to have the Preeminence*, ſaith the Apoſtle) evince the Doctrine in hand.

1. That of *Firſt-fruits* [ the *Firſt-fruits of them that Slept.* ] For as by the Conſecrating and offering up to God the *Firſt-fruits*, the whole Lump or Maſſe, the whole encreaſe was Sanctified and Conſecrated (for *if the firſt-fruits be Holy, the Lump*, or *Maſſe, is alſo Holy*, Rom. 11.) So if Chriſt be Riſen, all true believers who are fallen aſleep, ſhall alſo be Raiſed.

2. That of the *Head*, [*He is the Head of the Body, the Church*] Christ is the Head, and He and true Beleivers make up one Body.

And as *Adam* is consider'd as the Head of Mankind, *in whom all die*, all that come from him and partake his Nature: So is Christ *the Second Adam* to be consider'd as the Head of all Believers, *in whom all shall be made alive*; All that partake of him, of his nature and Spirit, and are like him in Spirit and Life, they shall also bear the Image of *the Heavenly Adam* in having an Immortal and Glorious Body, such a one as Christ now hath.

3. That of the *Beginning*, and the *First-born from the Dead*, or more plainly (and without a Metaphor) Acts 26. 23. *the first that should Rise from the Dead.* He is *the first* among those who shall Rise from the Dead unto Glory, *the first* which from the Grave was raised and exalted to Heaven: *The First*, as being the Cause of the Resurrection of others (in which Sense he saith, Jo. 11. 25. *I*

*am*

*am the Reſurrection and the Life*) and *the Firſt* in Order of Time, — *Chriſt the firſt-fruits* (he firſt was to Riſe) *afterwards they that are Chriſt's at his coming*; and at his coming to Judgment they ſhall then Riſe who are his Members, who belong to him, and are his peculiar Poſſeſſion.

But not onely from the Reſurrection of Chriſt doth the Apoſtle Labour to prove and clear to the *Corinthians* the Reſurrection of Chriſtians, but from ſeveral other Arguments and Proofs, of which there are not a few in this Chapter; and he doth more largely inſiſt upon this Doctrine here, then he doth elſewhere in his Epiſtles upon any other: He ſpeaks alſo more particularly here about the Nature and Quality of the Body to be Raiſed, of its being *Spiritualiz'd* and *Immortaliz'd*, as alſo in his 2 Ep. to *Cor. Chap.* 5. And ſomething he tells them that was a Secret, undiſcovered heretofore, μυςήριον ὑμῖν λέγω, *Behold, I ſhew you a Myſtery*, or *I tell you a ſecret*, 1 Cor. 15. 51. and the ſame he told to the *Theſſalonians*, in 1 *Ep. Chap.* 4. which he uſhers in with this Preface, the more to aſſure them of it, Verſ. 15.

[*For this we say unto you by the word of the Lord.*]

And there was great need that the Apostle should be so large and earnest in the confirming of this Truth, because there were some at *Corinth* that having before received it, began to deny *the Resurrection of the Dead*, Vers. 12. And indeed this *Leaven of the Sadducees*, the denyal of the *Resurrection and Life to come*, was likely to spread there, such a Doctrine there were many that were apt to receive in this place, and to wish it true (and generally Men from wishing such a thing to be true, in time think it to be true) because *Corinth* the Metropolis of *Achaia* being grown a Wealthy City by Merchandise (for the which it was excellently fitted by its Scituation) and as Luxurious and Voluptuous as Wealthy (Riches usually Ministring to Luxury and Lust) so that it grew to a Proverb, *Non est omnibus* Corinthum *appellere*; which *Horace* hath expresst in this Verse,

*Non cuivis homini contingit adire*
Corinthum.

There was a Temple in this City Dedicated

Dedicated to *Venus*, and (as *Strabo* relates, *Geogr. l.* 8.) ſo Richly Endowed, that above a Thouſand Whores were Dedicated and Devoted for her Luſtful Service, and they were very coſtly, demanded great Wages for their Iniquity; which gave occaſion to the forementioned Proverb; and becauſe of the Uncleanneſs that did abound here, and to which the *Corinthians* were addicted (ſo that Κορινθιάζεσθαι, was as much as *Scortari*) there was great reaſon for the Apoſtle (in 1 *Ep. Chap.* 6.) to heap up (though in few words) ſo many Arguments againſt *Fornication*. Now to ſuch a ſort of People as theſe were, the Doctrine that denyed all *Reſurrection* and the *Judgment to come*, was very pleaſing.

To conclude therefore, from the Arguments uſed by the Apoſtle in this Epiſtle for the proof of the *Reſurrection*, and from what he Preached at other times (as he intimates in *Verſ.* 1. 3) concerning it; the *Corinthians* might well be aſſured that their *Labour ſhould not be in vain in the Lord*; And therefore He might well ſay εἰδότες, *foraſmuch as ye know*,

&c. and the rather because (as he tells them in *Vers.* 1. 2.) *ye have received the Gospel which I Preached unto you*, this great Evangelical Truth, and *ye did stand* or *had stood* (ἑστήκατε) *in it*, it had been firmly embraced by them; And he might well also exhort them *to be Stedfast and Unmoveable*, to stand firm in the Profession of it (as he doth in the last Verse) and to the like purpose he tells them, in *Vers.* 11. Therefore, *whether it were I or they, so we Preach, and so ye Believed*: Where having before spoken of *Cephas and the other Apostles*, all which were Eye-witnesses of *Christ's Resurrection* (for to them he appeared more then once upon Earth) and having also spoken of himself, to whom Christ appeared from Heaven, and therefore he of his own knowledge could Testifie that Christ was Alive again; he adds *whether it were I or they*; whether ye look upon my own Testimony, or upon the Testimony of his Apostles (of whom he speaks in the foregoing Verse) *so we Preach* (both I and they Preach the same thing) *and so ye Believed*; ye did receive this Truth, and held it without wavering

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ing, as indeed there was no cause after such Ample and Clear Proof and Testimony to doubt of it.

This Doctrine of *the Resurrection and a Reward to come* the *Corinthians* might also know from the Preaching of *Cephas* or *Peter*, or of some of his Disciples: And from the Preaching of *Apollos*, Who was *an Eloquent Man and Mighty in the Scripture*, and *being Fervent in Spirit*, (an instance of which is that in Vers. 28. εὐτόνως, *with great vehemency* he convinced the *Jews*) he taught ἀκριβῶς *exactly* (with exact Truth) *the things of the Lord*, or *concerning the Lord*, τὰ περὶ τὸ κυρίου, the Lord Jesus (This he did at *Ephesus*) and being *more perfectly* instructed in the way of God by *Aquila* and *Priscilla* whom S. *Paul* did highly value and calls his *Fellow-labourers in Christ Jesus*, Rom. 16. 3, 4. he went into *Achaia*, and coming to *Corinth* the Metropolis thereof, συνεβάλετο, *he helped them much* (or *be much advantaged and emproved*) *them that believed through Grace* (Vers. 27.) *viz.* upon the Preaching of S. *Paul*; for *Paul planted* and *Apollos watered*, (1 Cor. 3.) And as some might know

this from the Preaching of *Paul*, and *Cephas*, and *Apollos*, ſo ſome from Chriſt himſelf pretended to have been inſtructed in the Chriſtian Doctrine: As appears by thoſe diviſions amongſt them, in ſaying, *I am of* Paul, *and I of* Cephas, *and I of* Chriſt; as we read in 1 *Cor.* 1. 12.

And no wonder that S. *Paul* and the Apoſtles were ſo much upon this: For the Doctrine of the Reſurrection, of *Chriſts Reſurrection* firſt, is a Doctrine of greateſt Importance, as it makes for the encouragement of our Faith and Hope in God (for *he was raiſed for our Juſtification*, Rom. 4.) and as it makes for the juſtifying and confirmation of the Goſpel, the Doctrine that he taught; there being no greater proof or evidence that the moſt Doubting and Sceptical and Prejudiced could deſire or expect to have, to prove one to be a true Prophet, a *Teacher ſent from God*, and that his Doctrine was from God, then this, if the Prophet or Teacher ſhould foretel and give it them for a Sign to believe in him, That after his being put to Death by thoſe that would not believe him, he ſhould ariſe and live again

again in the World, and within ſuch a time; which was fulfill'd and verified in our Saviour; and this was his laſt Sign ſuperadded to the other Signs, the Miracles which he wrought, and is called *The Sign of the Prophet* Jonas; *For as* Jonas *was Three Days and Three Nights in the* Whale's *Belly, ſo ſhall the Son of Man be Three Days and Three Nights in the Heart of the Earth* (Matth. 12. 40.) And indeed this Sign of the Prophet *Jonas* was was very fitly remarkeable, Briefly to gloſs upon it.

In this great Sea of the World its no wonder if the great Tempeſt of God's Anger doth ariſe by reaſon of Mens Sins, ſo that all are in danger to be caſt away and Periſh: And therefore *it was expedient that one ſhould Die* (as *Caiphas* the High-Prieſt ſpake, and more Prophetically then he was aware of, *Jo.* 11. 50) *Jonas* was caſt into the Sea, that the reſt might be ſaved, and the Sea calmed. He offered himſelf to them, to ſtay the raging of the Sea, and to ſave them from periſhing; And Chriſt offered himſelf to thoſe that came with *Judas* to apprehend him and bring him to his

his Suffering, which was deſigned and agreed on by the Chief of the *Jews* (Jo. 18. 8.) *I have told you that I am he. If therefore ye ſeek me let theſe* (his Diſciples he means) *go their way.* I am the Man that muſt ſtay the Storm. *Jonas* was in the *Belly of the* Whale (Jon. 2. 1.) and *in the Heart of the Seas*, (Verſ. 3.) and this *Belly of the* Whale he calls *the Belly of Hell*, ſo that he was as good as loſt or dead, it was a wonder that he was not conſumed, he was dead *in a Figure* (as tis ſaid of *Iſaac*, Heb. 11.) And *Chriſt* was in the *H*eart of the Earth, in the Belly of the Grave, he was dead not in a Figure onely, but really dead and buried. *Jonas* was reſtored the Third *D*ay to the dry Land alive [*Thou haſt* (ſaith he) *brought up my Life from Corruption, O Lord my God*] And ſo was *Chriſt* reſtored the Third *D*ay to the Land of the Living. And to caſt in and ſuperadd one Reſemblance more, though not of this kind, *Jonas* aroſe and went to *Nineveh* (a great and populous City) to Preach Repentance to them: And *Chriſt* being riſen from the dead, *Repentance and Remiſſion of Sins was to be Preached in*

*in his Name, among all Nations*, not to one City or one Nation onely, though firſt it was to be Preacht at *Jeruſalem*, Luke 24. 47.

And as the Apoſtles Preached *Jeſus*, and *his Reſurrection*, and did it *with great Power*, as it is expreſt in Acts 4. Verſ. 33. *And with great Power gave the Apoſtles Witneſs of the Reſurrection of the Lord Jeſus.* S. *Peter* Preacht it at Pentecoſt before the *Jews* then Aſſembled at *Jeruſalem*, *from every Nation under Heaven*, and this he did μετὰ παῤῥησίας, Acts 2. 29. *freely* and openly: And again he did it, at the Temple in *Solomon's* Porch before the *Jews*; and with *a boldneſs* that Aſtoniſhed them. He and S. *John* aſſerted it before *Annas* the High-Prieſt, and *Caiaphas*, and the *Rulers* and *Elders* and *Scribes*, Acts 4. 13. and this they did again, and in the Temple, as we read in *Acts* 5. in obedience to Gods Meſſage ſent them by an Angel, Verſ. 20. *Go, ſtand and ſpeak in the Temple to the People, all the words of this Life.* So the Apoſtles alſo Preacht *Our Reſurrection* (which is conſequent upon Chriſt's) with all freedom, though

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it Gall'd the *Sadducees*, who were grieved that they Preached *through Jeſus the Reſurrection from the Dead*, Acts 4. 2. And S. *Peter* in his Preaching to *Cornelius* and his near Friends and Kinſmen (the firſt converted *Gentiles*) as he Preacheth Chriſts Reſurrection (*Acts* 10. 40, 41.) ſo he tells them that Chriſt *Commanded us* (*viz.* the Apoſtles) *to Preach unto the People, and to teſtifie that it is He which was Ordained of God to be the Judge of Quick and Dead*; whence it follows, That Chriſt was to Riſe from the Dead, and that the Dead ſhall Riſe again: The words ſuppoſe both the Reſurrection of Chriſt, and Our Reſurrection.

But to return to our Apoſtle *Paul* (who *by the Grace of God laboured more abundantly then they all*) He very largely and freely, Preached *Chriſts* Reſurrection, and *Ours*: That this was his conſtant Employment, He affirms it in his defence before King *Agrippa* and *Feſtus* the Roman Governour, Acts 26. Verſ. 22. *I continue unto this Day, Witneſſing both to ſmall and great, That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould Riſe from the Dead*; And

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in the beginning of his Apology or Defence, *why ſhould it be thought a thing incredible with you that God ſhould Raiſe the Dead?* (Verſ. 8.) And as here before the Greateſt Perſons, ſo before the Greateſt Judicatory in *Greece*, the Judges in *Areopagus*, before the Philoſophers at *Athens* (that famous Univerſity, Ἑλλὰς Ἑλλάδος, *the Greece of Greece*, as it was called) *he Preached Jeſus and the Reſurrection*, Acts 17. 18. for the which he was oppoſed by the *Epicureans*, and counted at *Athens* no better then a σπερμολόγος, *a Babler, a Trifler, a Deſpicable fellow*; and the ſame Entertainment he met with after he had Preached the ſame before the Judges in *Areopagus*, as we find it in Verſ. 32. *And when they heard of the Reſurrection of the Dead, ſome Mocked*, for he had ſaid in the words immediately foregoing, That *now God Commandeth all Men every where to Repent, becauſe he hath appointed a Day wherein he will Judge the World with Righteouſneſs, by that Man whom he hath Ordained* (viz. by Chriſt) *whereof he hath given aſſurance, in that he Raiſed him from the Dead.* Though he had ſeen before how this Doctrine

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was entertain'd with ſcorn, as idle talk and for which he was counted σπερμολόγος, (and for ſuch and no better it was eſteemed by *Pliny* (in *Hiſt. Nat. l.* 2. *c.* 7. and *l.* 7. *c.* 55.) *puerile deliramentum*, and alſo by the Heathen *Cecilius* in *Minutius Felix*, *Chriſtianorum aniles fabulæ*) yet he knowing of what great importance and weighty conſequence it was to Preach this neceſſary Doctrine of the *Reſurrection* and (that which it is in order to) *the Judgment to come*, and what the Power of it was, as it afterward made *Felix*, the Roman Governour, *to tremble*; he thought it Seaſonable to declare it before that Grave and Severe Senate and Judicatory of the *Areopagites* at *Athens*. And what he did here aſſert and Preach before them, was very fit and Seaſonable; for that Court or Judicatory was a little Figure and Emblem of the great Day of Judgment. This Court was the Supreme Court of Juſtice at *Athens*, the Judges were perſons of great note, and renown'd for their Wiſdom and Integrity, able and fit to Judge of the moſt weighty matters, and therefore were the moſt difficult

difficult cauſes wont to be refer'd to them; they ſat in the Dark, that they might not be moved to any undue affection and compaſſion upon Sight of the Malefactor; they would not permit him προοιμιάζειν or ἔξω τι λέγειν, to uſe any Rhetorick to move their affections, but onely to make a plain and bare Narration: They were alſo very ſtrict and ſevere in enquiring into the Lives and Manners of Men (for this was another End to which this Court was appointed) and taking an account hereof, *ubi quid quiſque Athenienſium ageret, diligentiſſimè inquiri ſolebat, ut homines honeſtatem (vitæ rationem memores reddendam eſſe) ſequerentur* (as *Valerius Maximus* deſcribes it) *they were ſtrictly inquiſitive what any one of the* Athenians *did, how he demean'd himſelf, that Men might ſee it to be their intereſt to live well, as conſidering that they were to give an account of their lives and behaviour*; and therefore it was called *Sanctiſſimum Conſilium*, the moſt Holy Council or Judicatory; and by this it ſeem'd a little Repreſentation of the Great Tribunal of Chriſt and Solemn Day of Judgment, at what time *the*

*Books*

*Books ſhall be opened*, the Rolls wherein Mens Actions are Recorded; and when *All muſt appear before the Judgment-Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether good or evil*, as the Apoſtle ſpeaks in 2 *Cor.* 5. 10. And upon this account and conſideration (as a proper and powerful perſwaſive to a good Life) he would have Chriſtians to make it their great deſign and Holy Ambition to live ſo as *to be acceptable unto God*, in the foregoing Verſe, as he adds alſo in the following Verſe, *Knowing therefore the terrour of the Lord* (this dreadful appearance of the Lord at the Laſt Day) *we perſwade Men.*

Thus we ſee how the Apoſtle made it his great care and buſineſs to Preach the *Reſurrection of Chriſt*, as alſo the *General Reſurrection*, or (which amounts to as much) the *Great Day of Judgment.* What ever Doctrine, more ſmooth and flattering, and complying with Mens eaſe and carnality, Others might Teach, yet this is that which S. *Paul* with all faithfullneſs Preacht unto the World, this was his

his Preaching of the Goſpel, he made ſure always to clear, and confirm, and inculcate this great Evangelical Truth, this Fundamental Article of Chriſtian Religion, *The Doctrine of the Reſurrection.*

Concerning which, I ſhall onely add this one Conſideration more (and its worthy to be well conſider'd by us) That though in this *Fifteenth Chapter* to the *Corinthians* he uſeth many Arguments to evince and perſwade the Belief of *Our Reſurrection*, yet *firſt of all*, and *principally*, (ἐν πρώτοις) he makes uſe of *the Reſurrection of Chriſt* for the proof of it, who roſe as the *Head of the Church* (the Second *Adam* being a Common Head, as well as the Firſt, in the Senſe we have ſhewed) and as the *Firſt-fruits of them that Slept*, and the *Firſt-born from the Dead*. And further conſider, That the Argument drawn from Chriſts being Raiſed to Life, and to a Life of *Immortal Bleſſedneſs* (Rom. 6. 9) is a moſt plain and eaſie Argument to prove that there is a Bleſſed Life and Immortality hereafter. There are other Arguments to evince this,

but ſome of them are too ſublime for every capacity: but the meaneſt are capable of underſtanding this: For the Man Chriſt, one in our nature and fleſh, Died, and Roſe again, and is now Alive, and liveth for Ever; which is an evident proof of a future Life after the Death of the Body, and a fair pledge of a Bleſſed Immortality hereafter, which God will reward the faithful with, thoſe that have *the Spirit of God dwelling in them*, as the Apoſtle ſpeaks, *Rom.* 8. 11.

And now having ſeen how Chriſtians have good ground to hope for, and expect a Future Reward of Soul and Body from the Light of Revelation, we ſhall ſhew (in the following Arguments) how they may hope for it from the Light of Reaſon.

2. *From the Juſtice of God, they may know their Labour is not in vain.*

His Juſtice manifeſts it ſelf in *rendring to every one according to his works,*

*works*, and this *without any reſpect of Perſons*: Both Maximes are much inſiſted upon in the Scriptures both of the Old and New Teſtament. The firſt is acknowledged by *David* the Royal Pſalmiſt, in *Pſal.* 62. 12. by that Royal Oracle of Wiſdom, *Solomon* his Son, *Prov.* 24. 12. by the Prophets, *Jeremy* 32. 19. *Ezek.* 33. 20. and by one greater then *Solomon*, and the Prophets, even *Chriſt Jeſus*, the Judge himſelf, in *Matth.* 16. 27. *Revel.* 22. 12. and by his Apoſtles, S. *Paul*, *Rom.* 2. 6. 2 *Cor.* 5. 10. and S. *Peter*, 1 *Ep.* 1. 17.

Now the ways or works of Men are either good or evil; and God who rewards, cannot be deceived or miſtaken; (as not corrupted or wrought upon by fear or flattery) but he has a perfect knowledge, and juſt value of Mens works, knows the inward Springs and Principles of their actions: And *he which is Lord over all, ſhall fear no Mans perſons*, nor ſhall he ſtand in awe of any Mans greatneſs, &c. Wiſdom 6. 7. *He ſeeth not as Man ſeeth, for Man looketh on the outward appearance, but the Lord looketh on the*

*Heart*, 1 Sam. 16. 7. *The Righteous Lord tries the Reines and Heart*, Pſal. 7. 9. And this, *That he may give every Man according to his ways, and according to the fruit of his doings*; which is mention'd with God's ſearching and pondering the Heart, and trying the Reins, *Jer.* 17. 10. Prov. 24. 12.

And that God renders to every one *without reſpect of perſons*, is a Maxime frequently alſo aſſerted in Scripture, in the Old Teſtament, *Deut.* 10. 17. 2 *Chron.* 19. 7. *Job* 34. 19 and in the New Teſtament, *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6. *Epheſ.* 6. 9. *Coloſ.* 3. 25. We read in *Prov.* 11. 1. that *A falſe Ballance is Abomination to the Lord*, ſurely then God will not Practiſe that himſelf, which he Abominates in Men; but he will weigh the actions of Men in a true Ballance. He will be far from all Partiality and reſpect of perſons, which are falſe Weights and Meaſures, and Ballances of deceit. He will not accept or reſpect perſons in Judgment. In the diſpenſation of Rewards and Puniſhment, he will not regard or look at any thing but the

the temper of their Minds, and their Actions, whether good or evil.

Now the Juſtice of God requires *ut bonis bene, malis male ſit.* Iſa. 3. 10, 11. *Say ye to the Righteous, That* it ſhall be *well* with him. *Wo unto the wicked*, it ſhall be *ill* with him. But we often experience it otherwiſe to be in this World, yea good Men in the Old Teſtament found it not ſeldome to be otherwiſe; and yet under that diſpenſation there is more abundant mention of Temporal good things in the Promiſes there recorded; and hence were thoſe complaints in *Mal.* 3. 15. and in *Pſal.* 73. from Verſe 3. to 12. (as *Job* 12. 6.) and in *Jer.* 12. 1. and Holy *David* obſerv'd the like of *wicked Men, the Men of the World*, Pſal. 17. 14. and in the *Epiſtle* to the *Hebrews* the Calamities of the moſt Eminent in goodneſs are deſcribed, *Verſ.* 36. 37, 38.

The *Iſraelites* (God's People) gather Straw. make Brick, live a Life of bitter affliction, when as the *Egyptians* live at eaſe, and in pleaſures. When *Jacob* and his Children were

afflicted, partly as being in a Sojourning and uncertain condition, and partly while they were Strangers and Servants in *Egypt*, *Eſau* and his Poſterity flouriſhed in Honour.

*Lazarus* (a Son of *Abraham*) had many *evil things*, was in hard Circumſtances, not onely poor, but *full of Sores*, a ſick weak thing, unable to get his Bread with labour and ſweat of his brows; deſired but *the Crumbs that fell from the Rich Mans Table*. *Dives* the Rich Man, and wicked, had his *good things*; he was Richly Attired, and *fared Deliciouſly every Day*, (Luke 16. 19.) καθ' ἡμέραν, *Every Day* he enjoy'd all that made for pleaſure, and not onely at ſome great or Solemn times; He and his Five Brethren with other jolly Company: While others (as *Lazarus*) fared hardly.

So that Sin is not alway puniſhed in this Life, nor Holineſs rewarded. God did not render unto *Lazarus*, and thoſe *of whom the World was not Worthy*, he did not render unto them in this Life according to what they had done or ſuffered.

God

God did not render unto *Dives* here according to the evil he did, his Unmercifulneſs, his Luxury and Riot, with the Sins attending thereon; He had the good things of this Life, lived in eaſe and pleaſure, he received in full Meaſure *his good things*: Now this was not a Reward according to what he did; he Reaped what was better then he Sowed.

And therefore if Divine Providence does not equally diſtribute Rewards and Puniſhments here; it follows, ſince God is Juſt, That in the World to come he will diſpenſe Rewards and Puniſhments according as they have lived here; *that every one may receive according to what they have done in the Body, whether good or evil.* There is therefore a time, a Day to come, wherein the Judge of the World will make it appear that he did weigh and conſider the Spirits and Lives of all Men, and now they ſhall be dealt with according as they have done *well* or *ill* here, and therefore this time is called, Rom. 2. 5. *The Day of the Revelation of the Righteous Judgment of God.*

This Argument taken from the Justice of God, is mention'd by the Apostle in 2 Thes. 1. 6, 7. *It is a Righteous thing with God to recompense Tribulation to them that trouble you: And to you who are troubled, Rest with us, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels.*

In short thus, God the Wise and Righteous Law-giver and Ruler of the World, hath given us a Law and Rule to walk by and govern us, and he hath shewed us *what is good, and what the Lord our God requires of us*, (and his Will is Holy, and Wise and Perfect) this Law he hath Written in Mans Conscience, and hath more fully declared it in his Word: Now he will not let the Transgression of his Righteous Law, the open and constant violation of it by wicked Men, go unpunished; tho' he may bear with them here for a while, he will not suffer them to devour and cruelly to treat his obedient Servants; *the Rod of the wicked shall not* always *rest upon the Lot of the Righteous*, (Psal. 125.) But they shall know that there is a God that Judgeth in the Earth, and shall

ſhall find that *Tribulation and Anguiſh, Indignation and Wrath*, will be *to every Soul that doth Evil*, Rom. 2.

Nor will God forget the faithful and ſincere obedience of his Servants, but will *render Eternal Life to them that by patient continuance in well-doing ſeek for Honour, and Glory, and Immortality.* So in Hebr. 6. 10. *God is not unrighteous to forget your work and labour of Love.* He hath his *Book of remembrance*, Mal. 3. He hath promiſed an *Eternal Reward*, a *Crown of Life*; and this Crown of Life and Glory is alſo *a Crown of Righteouſneſs*, 2 Tim. 4. And God as he is *the Righteous Judge* (as well as a God of Mercy) will give it, becauſe he hath promiſed to give it upon the Terms of Faith and ſincere Obedience, or *patient continuance* in well doing: And he who hath promiſed, will be Juſt and Righteous to perform; as he is abundantly Merciful in Pardoning our Infirmities and Imperfections, and alſo in Rewarding us and doing for us exceeding abundantly above all that we have done. So Rich is his Mercy, and ſo Noble his Goodneſs: And ſo far are our works, our doings

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or sufferings from any Merit or any Worthiness, to be compared with the Reward and *Glory to be revealed*, Rom. 8. It is a Merciful Justice, and therefore its said in Psal. 62. 12. *Also unto thee, O Lord, belongeth Mercy: For thou rendrest to every Man according to his Work.*

Human Judicatories and Tribunals cannot take notice of all Sins and Offences; and where they do, they may be corrupted or bribed, or they may be deceived and mistaken. But the Judge of all the Earth, *he regardeth not persons nor taketh reward*, Deut. 10. 27. Nor can he be deceived by false pretensions; for *the Lord is a God of knowledge, and by him actions are weighed*, 1 Sam. 2. and *before him all things are naked and open*, Heb. 4.

Humane Laws onely restrain *Words* and outward *Actions*: But the Divine Law reacheth the Spirit of Man, his inward *Thoughts*, and *Secrets of the Heart*.

There are *Spiritual* Sins, as Hypocrisie, Pride of Heart, Envy, Lusts of the Heart, Murder of the Heart; These, and the like, are not punished by

by Human Laws, but are greatly Criminal before God.

There are *Speculative* Sins; Sins acted over in the Phanſy, and there repeated and remember'd with delight (when the outward act is paſt) which are highly provoking to God, and ſhall be judged: For, for Men to do this, to recal in their thoughts with pleaſure and delight ſuch and ſuch Sins, is to act over the ſame Sins in Phancy and Speculation, to aggravate their Sins by new and freſh guilt, it is to ſtand to and make good their former Tranſgreſſions, inſtead of repenting of them; for then they would be remembred with Sorrow and Abhorrence.

Theſe Sins not falling under Mans Cogniſance; as onely *Words* and *Actions* do, but not *Thoughts* (which yet are the firſt contrivers of that Sin and evil in *Words* and *Actions*) and theſe Sins eſcaping the Judgment and Puniſhments of Humane Judicatories; yet ſhall not eſcape the Judgment of God.

The *Day of Judgment* is deſcribed by this, 1 Cor. 4. 5. *Judge nothing before*

*before the time, until the Lord come, who both will bring to light the Hidden things of Darkneſs, and will make manifeſt the Counſels of the Heart; and then ſhall every Man have praiſe of God*; that is, every one that hath done well; as on the contrary, they ſhall have *ſhame and everlaſting contempt* (Dan. 12. 2.) that have done evil, how cunning and cloſe ſoever they were, and whatſoever fair pretences they might make before Men. The Day of Judgment is deſcribed here by *the time when Chriſt ſhall bring to light the Hidden things of Darkneſs, and make manifeſt the Counſels of the Heart*: And ſo in *Rom.* 2. 16. its call'd *the Day when God ſhall judge the ſecrets of Men by Jeſus Chriſt.*

3. *From the Teſtimony of Conſcience.*

Conſcience is God's Deputy and Vice-gerent. The voice of Conſcience is God's voice, and it does powerfully witneſs a Future State, and the Rewards and Puniſhments to be diſpenſed therein, according to what we have done here, Good or Evil.

Upon

Upon the Conſciouſneſs of doing their duty, there ariſes within Men a Peace, and Satisfaction, and Comfortable expectations from God who is the Father of Mercies. And there is no ſuch ſatisfaction, no ſuch joyous reflections as thoſe; as 'twas ſaid of the *Athenians*, μήτε ἑορτὴν ἄλλο τι ἡγοῦνται ἢ τὰ δέοντα πράξαι. A continual Feaſt is a good Conſcience; But this Feaſt is but an Antipaſt, a foretaſt of a better in Heaven.

Now on the contrary, there follows upon Sin, inward Trouble, and Anguiſh, and Fear, a fearful expectation of a ſad after-reckoning and Judgment to come. *Hæ ſunt impijs aſſiduæ domeſticæque furiæ* (ſaith *Tully*.) And theſe inward Fears and Troubles, Terrors of another World, are not impreſt upon Men by Politians and Stateſmen, for Secular ends and intereſt of State, to awe Men into obedience; For,

(1.) They follow upon ſuch ſins as are not puniſhable by Human Laws, as Secret Sins, Sins of the Heart, Speculative Sins and Spiritual Wicked-

Wickedneſſes; which are ſuch Sins as no Earthly Judges, no Magiſtrates can have Cogniſance of, and no Human Laws can reach: It would be a vain thing for the Supreme Powers to make Laws about what its impoſſible for them to know, and conſequently impoſſible for them to puniſh.

(2.) Yea, they follow upon ſuch Sins as are hid from Men, if puniſhable by Laws when diſcovered, ſuch Sins as no Man can accuſe the Malefactor of, or not prove them againſt him.

(3.) Yea, they follow upon ſuch ſins, as being known by Man, yet are not puniſhable by the Laws of that Country, nay ſometimes are applauded and eſteem'd by Men. *Judas* his ſin was ſo far from being puniſhed by the *Jewiſh* Powers, that he was rewarded for it; But the reward he had, and all the applauſe and encouragement they could give him, could not eaſe and free him from the Anguiſh in his Conſcience,

ſcience, and Fear of what was to come.

(4.) Yea theſe Fears and Terrors are found to be amongſt them in whom is no Policy, Nations that are rude and barbarous, and not governed by Crafty Polititians; yet even in ſuch appear'd *Magna vis Conſcientiæ*: So univerſally have they poſſeſt Men, and in all ages; whereas vain and cauſeleſs and *Panick* Fears are of a ſhort and uncertain continuance, and not ſo univerſal, as theſe inward Fears and Troubles of Conſcience. Nor are theſe Fears pleaſing and grateful to Men (as is eaſie for any Man to judge and acknowledge) but contrary to the inclinations of Men, who are carried out to the love and practiſe of ſuch Sins (as Revenge, Injuſtice, Luſt, and the like) whence theſe inward Troubles ariſe.

(5.) To what hath been ſaid, I ſhall ſuperadd this, That the Deepeſt Polititians and Greateſt Stateſmen, the Greateſt Potentates of the Earth are not more free and ſecure from

from these inward Fears then the *populus terræ*, the mean Peasants and those of low degree (which yet these Grandees could not have been disturbed with, had they known that these were but arts and a juggle invented by them for State-reasons) yea the Great Men of the Earth, Men of Policy and Power, have been rather more severely lasht *cæco verbere*, with these secret and unseen lashes: They have been more severely assaulted and haunted by these *domesticæ furiæ* and inward Horrors, though they would fain have been delivered from them, and have used all arts to be freed from this evil Spirit, a Self-corroding and tormenting Conscience, which troubled them.

4. *From the Souls inward Sense in good Men.*

There are certain Instincts and Sympathies and Propensions in the Soul of Man to Religion, to God and the Enjoyment of him; and these are more especially enlivened, and vigorous, in Holy and renewed Souls. There

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is a vehement thirſt and longing in ſuch Souls after Union with God, the Father of Spirits: Their Souls pant after God, after the living God, that they may ſee and enjoy him whom their Souls love, whom they have choſen for their Portion, for whom they have forſaken all the vanities of the World, and denyed All to enjoy Him; They have none in Heaven but Him, none in Earth in compariſon of Him. As for this preſent Life and State, they groan being burdened, while they are in this Tabernacle; this is their State of Pilgrimage; while they are here, they are *abſent from the Lord*, 2 Cor. 5.

And hence it is that theſe Holy Souls perſwade themſelves that the Father of Spirits, God who is Love, that implanted theſe Inſtincts and Affections in them, that hath awakened them by his Grace, that hath drawn out their Hearts after him, ſo that the Love of God hath conſtrain'd them to count nothing that he commanded them grievous to do,

nothing hard to ſuffer for him, they perſwade themſelves that God will ſatisfie theſe Deſires and Affections of his own begetting in them, *I ſhall be ſatisfied when I awake, with thy likeneſs* (as Holy *David* ſpeaks *Pſal.* 17.) and that their Souls who cleave to God in love, who deſire and love him above all things, and do more thirſt after a full Enjoyment of him from the leſſer taſtes and reliſhes of his Goodneſs here, and hope to ſee him as he is, face to face hereafter, ſhall not be fruſtrated of their deſires and hopes; but God will ſatisfie theſe by the manifeſtation of ſome better State and Enjoyment then of this World, which is not their Portion, nor did they mind Earthly things. They perſwade themſelves that God will not forſake them, nor thruſt away the Soul that thirſts after him, and loves and deſires him above all, and places her Felicity in him; and when it has moſt prepared her ſelf, as a Bride adorned for her Husband, for the other State, and is more near to enjoy him, as it is when

when the Death of the Body is near.

That ſuch a Soul ſhould be cut off from God, and caſt into the place of forgetfulneſs and be no more, ſo as ſhe ſhould never enjoy God (nor indeed any thing elſe) is not to be conceived, it being manifeſtly contrary to the Divine Goodneſs.

Hath God implanted in Brute Beaſts ſuch and ſuch Propenſions and Inſtincts, Sympathies and Antipathies, the Paſſions of Fear and Averſation, the Affections of Hope, and Deſire, and Joy, with real and proper Objects for them to be reſpectively exerciſed upon; So that they naturally fear and avoid what is for their hurt, and they hope and deſire and delight in what is for their welfare and pleaſure? And is it to be imagined that the ſame Paſſions which are implanted by God in Better and Higher Beings, the Souls of Men, and in Holy and renewed Souls (the Beſt Souls) have not

ſuiteable Objects for them alſo? Is the Hope of enjoying God, and a Bleſſed Immortality, and the Future State (and the Joy thence ariſing, or, as the Apoſtle ſpeaks, *Rom.* 5. the *rejoycing in Hope of the Glory of God*) a vain Hope, a vain Joy? Do the Beſt Men act like Fools, and unwiſely, in denying themſelves as to many advantages and pleaſures in this World, for an *Utopian* Paradiſe, for a Nothing, for that which is not? Are all the Religious Inſtincts and Propenſions towards God, which are rooted in the Souls of Men, and are moſt active in the Souls of Holy Men, and eſpecially towards the end of their Life, are they Fruſtraneous and Vain?

But we cannot imagine things to be thus, without highly reproaching the God of Nature, God moſt Wiſe and moſt Good, who *made all his Works in Wiſdom*, (Pſal. 104. 24. which *Wiſdom reacheth from one end to another, and ſweetly orders all things*, Wiſdom. 8. 1.) and who ſaw

ſaw every thing that he had made, *that it was good, very good* (Geneſ. 1.) and accordingly fitted every Creature for its End, which it knows, and obſerves the proper means to attain it; this Wiſe and Good God did not ſurely do otherwiſe in making of Man, but he hath excellently fitted him for the Higheſt and Beſt End; and Holy Souls are in the readieſt capacity for it. Hence that in 2 Cor. 5. 5. *He that hath wrought us for the ſelf ſame thing, is God, who alſo hath given unto us the earneſt of the Spirit.*

And thus much for the Arguments from the light of Reaſon: Concerning which, if any ſhall object, That this laſt Argument (as alſo the former) ſeems not ſo much to prove the Reſurrection of the Body, as a Life to come, or a Bleſſed Immortality of the Soul after the Death of the Body; I anſwer, Be it ſo, yet they are of force to prove that which was the

the matter in hand, viz. *That those who Abound in the Work of the Lord, their Labour shall not be in vain in the Lord.*

THE END.